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# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LVII

JACKSON, MISS., December 5, 1935

NEW SERIES  
VOLUME XXXVII. No. 48

## Who's Who and What's What

More than 240 members of First Church, Columbus, joined the temporary tithe band.

The Louisiana Convention will not expect free entertainment for messengers at future sessions.

St. Charles Ave. Church, New Orleans, dedicated their new pipe organ Nov. 24, also the chimes, the latter the gift of former Pastor W. W. Hamilton in memory of his daughter Virginia.

Louisiana Baptists propose to raise in 1936 the sum of \$88,000 for the Cooperative Program, 40 per cent to go to debts, 40 state work and 20 per cent to southwide work.

Brother J. L. Boyd has done a good job in getting out the Hinds-Warren minutes. There are 24 churches with 13,853 members; 405 baptized this year, 73 of them in First Church, Jackson. Total gifts to all causes \$107,277.62, of which \$18,466.11 went to missions. One-third of the churches report no gifts to the Cooperative Program.

The Sunday School Board in Nashville sends us a copy of the Junior Superintendent's Manual, which sells for 75c. It is based on the Graduated Bible Lessons, Southern Baptist Convention series. It must be good for somebody wanted it before the editor could get a chance to look at it. The proof of the pudding, etc. It will tell you all you ought to know, and much that most of us didn't know. If you want your Junior superintendent to be at his best, see that he has it.

Brother J. L. Arnold, superintendent of the Shannon Sunday school, informs us that the Baptist Sunday school of Shannon has accepted the suggestion to help supply lunches for the children of our Orphanage who are in high school. Intermediate and Junior classes agreed to send the third Sunday's offering. In October they sent \$7.06 and in November \$12.76. They are happy in making others happy, and have set a good example to the rest of us.

The Tax Commission in Mississippi reports a falling off of about one-fourth in the revenue collected from the sale of beer in the past 11 months as compared with the same period a year ago. Cheério, Comrades! It has never been what the advocates of license predicted it would be. It is nearly \$50,000 less this year than the \$202,671 of last year. This is attributed to the voting out of beer in about eighteen counties in the state. And there are more to come. We do not believe that beer selling is profitable to those who sell it in most cases, but is a blind for those who have federal license to sell hard liquor.

Mr. E. C. Williams and Pastor I. F. Metts will conduct a training school for Sunday school workers next week in Northside Church, Jackson. There are fifteen or twenty who are expecting to receive diplomas. This is the fourth study course in this year. Beside the class work, the quartet from First Church will sing Sunday night, and the Postoffice quartet on Wednesday night. Brother L. W. Ferrell will bring a message Monday night, Dr. W. A. Hewitt on Tuesday night, W. G. Mize on Thursday night, and Dr. H. M. King on Friday night. He keeps 'em busy.

Mississippi Baptist Convention Board meets Monday night, Dec. 9.

Thanks to Clerk W. N. Montgomery for a copy of Jones County Association minutes. Here Baptists are thick, 34 churches with 6,573 members. Their total contributions for twelve months amounted to \$33,391.61. We cannot figure out how much of this went to missions.

The voters of Texas recently repealed the prohibition law. The legislature has passed a law forbidding the sale of hard liquor by drinks, but must be in unbroken packages. It cannot be sold in hotels, drug stores and restaurants. Those areas which were under local option in 1919 will remain so, until changed by vote of these political units.

"The National Underwriter," an insurance magazine, says that company officials "admit quite freely that accidents directly traceable to liquor are increasing, and have been since shortly after repeal of the eighteenth amendment." They are now proposing to include in their policies a "no liquor claims" condition in their policies.

S. W. Miss. Baptist Pastors' Conference meets at McComb Dec. 9, at 10 a. m. On the program are F. K. Horton, E. K. Cox, J. H. Page, J. A. Bryant, D. O. Horne, and B. L. Davis. They have a sermon and discuss: The Preacher, His Life, Equipment and Mission; Old Testament Character; Recent Convention.

We suffer loss in the home-going of Dr. E. Pendleton Jones, who was several years ago pastor of the First Church, Columbus, Miss. We were together in the Seminary and we have had joy in occasional contacts with him since. He was a faithful and true minister of the gospel of Jesus Christ. He was a son of Dr. J. Wm. Jones, a native of Virginia and his last pastorate was in his native state.

The bulletin of First Church, Columbus, has this to say about the benefit of the Baptist Record in the home: 1. It is a developer of interest in spiritual things. 2. It is an absolute essential for the family that wants to keep intelligent about church matters. 3. It will impart a spiritual character and quality to your home. 4. The value of a church paper as a testimony to your own interest in the Church of Jesus Christ and the influence of this testimony in the hearts and lives of your children, your friends and those who share your hospitality from time to time.

From brother D. H. Landrum, clerk, we have a copy of Deer Creek minutes. They propose to have an associational missionary and have selected brother C. C. Carraway. They also propose to have a two days session hereafter. This association is composed of churches in Washington, Sharkey and Humphreys Counties, sixteen in number, with 3,325 members. There were 271 baptisms last year, which is above the average. Two churches report no baptisms. Greenville reports 68, and Louise 40, Hollandale 34 and Leeland 32. The total of contributions for all purposes by all churches was \$31,504.65. Of this \$9,138.43 was for missions and benevolence. Only half of the churches gave to the Cooperative Program, but three others gave to designated objects.

## Convention Board Department

R. B. GUNTER, Cor. Sec'y.

This one thing we do, pay our debts.

Mt. Pleasant Church, Union County Association, exceeded its quota in the Investment Campaign, giving \$46.00. This was received October 15th and should have been included in the list presented to the State Convention. It was left out by oversight. Had all the churches done as well as this one did which exceeded its quota by \$6.00, every obligation could be met for this year and a surplus to apply on next year's obligations.

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### CHINESE RESPONSE

The Chinese Baptist Mission at Cleveland sends in cash for the Baptist Home for Children \$11.18 and in food, clothing, etc., \$111.78. Does this not reveal to us what tremendous opportunities we have been missing by failing to reach the foreigners in our State with the gospel? Think of what a saving in cost compared with the cost of sending missionaries to the foreign field. The work which the Cleveland Church is doing with the Chinese can be repeated in quite a number of places in Mississippi. It is being done by the church at Greenville.

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### A LAYMAN WRITES

The following letter has been received from one of our leading laymen. I think this is well worth passing on for what it may mean to others. I am withholding the name because I do not have the brother's consent to use it. The letter is as follows:

"Dr. R. B. Gunter,  
Jackson, Miss.  
Dear Brother:

Your timely article on observance was well put, and I heartily endorse what you say. Had we more men with the root of the matter in them, and less babbling, we could do more.

In paragraph five, you state, "Only \$60,000.00 has been paid in, reducing our indebtedness, and only \$5,000.00 of that came through the churches." This, I don't quite understand. I do not understand why our laymen do not take our indebtedness more seriously.

We are paying enormous sums for accumulated interest that should go to eliminate our debts. That is why we should make a desperate effort to pay them. Just imagine the thousands of dollars going to waste today on sports, football and others. I am informed the seats on the fifty yard line, for our game Saturday, were gobbled up at once at \$25.00 per seat, and all available seats have been reserved. Where a man's heart is, there is his treasure also. What I am anxious to see is eliminate our debts, that the gospel have free course and the lost saved, with the money we are wasting in the hands of coffers.

I am afraid we have been too prone to employ, (and keep employed) outside help, instead (Continued on page 5)

## Sparks and Splinters

Texas Baptists gave the past year \$454,855.46, about \$90,000 over the year before, to the Cooperative Program.

Temperance people in Virginia are now advocating a state law forbidding the advertising of liquor. Let us in on that.

In Alabama the gifts to the cooperative program for the year just closed were more than \$10,000 over the previous year.

Those who believe in the combination of Christian bodies into one, the union of various denominations, might remember the lesson of the mule, an animal which does not reproduce.

After a post-football game Harvard University "condemned excessive drinking by students" and expelled one student for beating up the janitor.

Brother J. E. Graham of Jackson in renewing his subscription for about the 40th time said he felt that any church that would send the Record to every family would be repaid by the increased giving and the increased spirituality of those receiving the Record.

The sympathy of many friends goes out to the family of Mr. J. Y. Mize who died at his home in Jackson last week. He was a native of Kentucky but had been many years a resident of Mississippi. One son, Mr. W. G. Mize, is well known as the business manager of the Baptist Orphanage.

The Bible says something about happy is the man that is not condemned by that which he approves. And that's a good thing to remember. The reverse of this is true of course that a man is commended or condemned by that which he disapproves. Some religious leaders had slurring remarks to make about Billy Sunday's evangelism. They probably never led one-hundredth of the souls to Christ that Billy Sunday did.

The Baptist Record of Iowa says that Baptists of that state have lost five colleges, now having none, Missouri Baptists have lost eight colleges, but still have four. The Record says they are losing their Baptist leadership in Iowa for lack of a college, and that they are thus paying the cost of a Baptist college without having the college.

Macon Church met its full quota in the Investment Campaign and the money was all sent in early in November. In addition to this, supplies and money to the amount of \$175.00 were sent to the Orphans' Home during the past 10 weeks. This last, largely through the efforts of the W. M. S. Our people responded willingly and cheerfully to each appeal. We rejoice in the fellowship and laborers in the Lord.—R. D. Pearson.

The editor recalls an embarrassing experience years ago when having attended the Baptist World Alliance in Stockholm he was en route to Berlin. It was necessary to cross the Baltic in a boat. It was a German boat. We had some Swedish money and plenty of U. S. money for our purposes. But when we went to the cashier to pay for the breakfast on board, he wanted German money, which we didn't have. It added to the difficulties of the situation that we couldn't speak German and he couldn't speak English. What in the world could I do? We had neglected to exchange our money for German marks. By and by we are all going to cross over to the other side. It becomes us to have exchanged some of this coin we have for something that passes current over there. Make to yourselves friends by means of the mammon of unrighteousness.

Eating green apples has always made trouble. That seemed to be the trouble with Eve when she ate the fruit from the tree of the knowledge of good and evil. If she had waited she would have been permitted to have all the knowledge that was good for her. But no; she must have it right now. And the world has suffered with undigested knowledge ever since.

The sympathy of Southern Baptists in with Dr. J. W. Beagle, Field Secretary of the Home Board in the death of his wife.

A lady has given to Iowa Baptists a beautiful residence in Des Moines which will be the Baptist center and home of their mission secretary.

The increase in deaths from alcoholism in the U. S. last year was seven and a half per cent, with the knowledge that many physicians do not attribute death to alcoholism, when it can be stated any other way. The wets tell you of increase in some dry states, but how can a state be called dry in which the federal government issues liquor licenses.

The National Safety Council launches a campaign beginning Jan. 1 and lasting five years, to reduce by 35 per cent the number of motor vehicle fatalities. Many governors have promised aid, beside numerous business and civic organizations. Gentlemen, you will reach your 35 per cent in six months if you will stop the sale of liquor.

Mrs. J. A. Lee is spending a short while among friends in Auguilla. She has been sojourning in Shreveport where she attended the Louisiana Baptist Convention. She says it was great in hope, good cheer and enthusiasm, largely because of the good that has come to the churches adopting the tithe plan. The Record follows her and she says she is greatly enjoying it, and rejoices in all the blessings of God on Mississippi Baptists.

Thanks to brother J. W. Steen for copy of Rankin County Associational minutes. There are thirty churches with a membership of 3,905. The oldest church is Steen's Creek (at Florence) organized in 1824. Antioch and Mt. Pisgah were organized in 1836. There were 198 baptisms last year. Eight churches reported no baptisms. The largest number of baptisms was in Leesburg church, 41; next was Clear Creek with 25. Total contributed to missions and benevolences \$2,808.25.

We used to hear about all law being brought into disrespect by the failure to enforce the prohibition law. Uh-huh! and that's what ails the country today. Nearly all the utility companies are defying the federal government by refusing to register as required by the act of Congress. They say it is in anticipation of the law being declared unconstitutional as many of the laws have been. But the Supreme Court of the U. S. A. upheld the constitutionality of the prohibition law every time.

The New York Times publishes a Washington dispatch in which it is said that Rex Tugwell, head braintrust, employs 12,089 people in administrative offices to give employment to 5,072 relief workers. That it takes more than twice as many people to find jobs as there are people who get jobs. Wonder how it is in Mississippi. The salaries of the administration staff of Prof. Tugwell are said to be \$1,750,000 monthly, while \$300,000 goes to relief workers. Besides the salaries here indicated there are other heavy expenses.

Dispatches from Washington—last week brought news of plans by Rexford G. Tugwell, Assistant Administrator in the Agricultural Administration, of genuine interest to our people. Mr. Tugwell is in charge of the Resettlement feature. We have not thought well of all his ideas, and we do not know the details of this particular plan. But the general purpose of it meets our hearty approval. It is to give farm tenants a chance to own the land they cultivate by long-time federal loans. He selects the South as the place for trying out the plan. Certainly there is need here of improving the condition of the tenants. It is not a simple problem, and these tenants will many of them need the supervision promised them by the government, for if they were already master farmers they would not be tenants. The Mississippi Delta seems to be one of the places for this experiment, and it will include both white and negro tenants. In the meantime it is up to the churches to help improve the morale of these people.

One messenger was killed in an automobile accident on the way to the Texas Convention and two others seriously injured.

The Baptist Standard of Texas has a circulation of over 30,000 and had a balance in the treasury at the end of the year. Their circulation goal for next year is 50,000.

A campaign against gambling machines in Kansas City was led largely by the wife of a Baptist pastor. They were threatened and left the city for a time for their own safety. These lawless operators stop at nothing.

Dr. F. M. McConnell is a member of First Church, Dallas. He says, "Pastor Geo. W. Truett preaches better here than he does anywhere else. This is the exact truth, known by us who are members of the First Baptist Church." The more a preacher loves the better he preaches.

All efforts to enlist our church members in active Christian service, especially in our denominational work, is like pouring water in a leaking bucket unless you get these people to take The Baptist Record. If you do not mean to spend your time beating the air, it is well to make a note of this.

A gentleman who attended the football game between Mississippi College and Millsaps on Thanksgiving Day reports that he saw no evidence of any drinking on the ground. For this we are profoundly grateful. It is a great contrast with reports which came to us about conditions on the same grounds between two other teams a short time before.

"A Bible Summary for Busy People" by Mr. E. C. Williams is exactly what the title claims to be. People who do not have time for extensive reading can turn to this book and in a few minutes get a condensed account of any book in the Bible and then turn to that book and read it with understanding. I consider it one of the most helpful volumes I have found anywhere. It should and will help many teachers in the Sunday schools, and other workers, to have a better understanding of the Bible and thereby be more effective workers. Price 35c at Baptist Book Store, Jackson, Miss.—J. E. Byrd.

The standard for preachers and deacons in the Bible is higher than that set for members of the church without official position. Similarly the men who represent our Baptist people as members of our various boards ought to be of unimpeachable character, of good report. A man of questionable character, one who does not stand foursquare for what is right ought not to represent a Christian body or a Christian institution. We have a conviction that men who favor the liquor business, or in anyway encourage it, do not truly represent the Baptists of Mississippi. The liquor business is one of the foremost works of the devil which Jesus came to destroy. A man sympathetic with it ought to be made to understand that he is persona non grata among the members of our boards.

The Home Coming at Mississippi College on Thanksgiving day was a great success. The unfavorable weather of the day before had disappeared. The sunshine was glorious. The air was crisp. The fellowship was fine. The program was greatly enjoyed. The band was spick and span in new uniforms, and the music was as good as the best. Prof. Mackie is doing a good job. And Prof. Crawn elicited great applause with the members of the glee club. Prof. Swor was master of ceremonies. The dinner served in the College Dining Hall was as good as if it has been ordered from Delmonico. We were particularly pleased with the two speeches by Messrs. Bowen Dees and L. C. Franklin, Jr. The first spoke on "What Price Peace," and the second on "The Bulwarks of Our Civilization." These addresses were not preaching in any sense, for the speakers are not preachers. But they were saturated with the Christian ideal, and were all the more worthy, because the speakers were unconscious of any effort to preach. They were a genuine testimony to the value of true Christian education.

Thursday, December 5, 1935

## THE BAPTIST RECORD

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## TO PRESIDENT ROOSEVELT

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Summit, Mississippi,  
October 15, 1935.Hon. Franklin D. Roosevelt,  
White House,  
Washington, D. C.

My Dear Sir:

Your honored letter of September the 24th to hand and contents duly appreciated. I very greatly appreciate your confidence and the fact that you appreciate men of my calling to the extent that you are not only willing to recognize them, but to seek their counsel and advice.

I am sure that no class of men anywhere is more distinctly interested in the common good of humanity and the best methods of attaining it than are the ministers of the gospel of peace. The greatest leader that ever walked among men was Jesus Christ, and no leader is or can be a safe leader for his people until first of all he recognizes Him and seeks His leadership, and it seems to me, Mr. President, that you are doing this, and that is why you are turning toward His representatives for counsel and advice.

It is very evident that for the last generation or two, government has undertaken to function in America, as well as elsewhere, with only a very small and formal recognition of God. Government, it seems to me, has tended in its attitude toward public morals and religion to take largely the kind of religious counsel and advice offered by those organizations that are only religious in form, and that emphasize primarily social equity and economic reform, failing to go back to God with genuine repentance and sincere worship, seeking to know first of all His will with an honest view of doing it. This was by no means the spirit of the men who founded this government. Their view was expressed by Geo. Washington who said, "It is impossible to rightly govern the world without God and the Bible." No wonder he with his sacrificial comrades and those following in his footsteps, built such a great nation.

Mr. President, I am of the opinion that the secret of the tremendous economic troubles of our government today is due to the fact that we as a people have strayed from first principles and forgotten God and are undertaking to hold the reins of government in our own hands. Wouldn't it be fine to turn back to Him, surrender the reins of government to Him, and seek to establish righteousness and honesty among men everywhere.

It is a fact beyond all controversy, that the forces of evil have been for years increasing more and more in power and influence. Selfish and subversive interests, wicked to the core, have had too large a place among men in high and low places. License has been substituted for moral and religious restraint. Isn't it a fact that much of this has been allowed, and even in some cases, sanctioned by the government for the sake of revenue?

Mr. President, righteousness exalteth a nation, but sin is a reproach to any people. It is also true, "that when the righteous rule, the people rejoice, and when the wicked rule, people mourn."

I think I am in accord with the new Social Security Legislation just enacted by Congress, that is, if I understand it. The highly important factor in this is the proper enforcement of this legislation. It is so easy for fine legislation in many cases to fall into the hands of unscrupulous politicians and money lovers. In my honest opinion the Work's Program is failing in many instances because, in many instances, it is falling into the hands of men who are utterly incapable both morally and mentally—men in some cases who are moved wholly and purely by monetary motives—seeking their own selfish interest, losing sight of the needy and suffering.

This is the opinion of many of our honest tax payers with whom I have talked. It appears that the money set aside for the work's program is not getting the results that it ought. It is

not reaching in many cases the people that it was intended to reach by the government. Men and women higher up are entirely too highly paid in comparison with others. Many of them are undeserving and undertaking to make their jobs hold out, that they personally, might have longer employment. The common laborer on the projects is just marking time. He doesn't care whether he works or not. In fact often, a half dozen men will do just about the work that two men ought to do. They have an idea that they do not have to work. The relief business is ruining labor in many communities. Those getting relief will not work, if they can get around it. Personally I have never had as much trouble getting work done around my place as I have had since the relief business has been on. This is especially true with the negro race.

Mr. President, it is my sincere opinion, based upon what I see and hear that the breaking down of national prohibition, and the failure of the government to keep good faith with the nation in protecting dry territory from the sale of liquor has proven an incalculable curse to our people, especially our young people. Many more road houses today, much more drinking than I have seen since national prohibition went into effect. The repeal of the 18th amendment was sad for America. I wish you could give us some relief along this line. In fact, as I see, it will have to come.

I have been perfectly frank with you. I felt that was what you wanted. I want you to know that I am with you 100% in all your endeavors to better spiritual, moral and economic conditions in these United States of America.

Yours most heartily and prayerfully,  
James B. Quin.  
(Pastor Baptist Church)

## SPURGEON ON S. S. TEACHERS

1

It seems to me, that every Sunday school teacher has a right to put "Reverend" before his name as much as I have, or if not, if he discharges his trust he certainly is a "Right Honorable." He teaches his congregation and preaches to his class. I may preach to more, and be to less, but still he is doing the same work, though in a smaller sphere. I am sure I can sympathize with Mr. Carey, when he said of his son Felix, who left the missionary work to become an ambassador, "Felix has shrivelled into an ambassador"; meaning to say, that he was once a great person as a missionary but that he had afterwards accepted a comparatively insignificant office. So I think we may say of the Sabbath school teacher, if he gives up his work because he cannot attend to it on account of his enlarged business, he shrivels into a rich merchant. If he forsakes his teachings because he finds there is so much else to do, he shrivels into something less than he was before; with one exception, if he is obliged to give up to attend to his own family, and makes that family his Sabbath school class, there is no shrivelling there; he stands in the same position as he did before. I say they who teach, they who seek to pluck souls as brands from the burning, are to be considered as honored persons, second far to him whom they received their commission; but still in some sweet sense lifted up to become fellows with him.

Dear Sunday school teachers, allow me to congratulate you upon the blessed work in which you are engaged. It is very hard work if you do it thoroughly, especially to you who are busy all the week, and really want the Sabbath for rest. You teach the children while suffering from a headache, and they do not always behave as you would wish: but pray work for poor London's sake, for the church's sake, and for Christ's sake, and for the children's sake. I put that in last because it has most to do with my sermon. Labor on for the children's sake. Do, for the love of them, never give up Sunday school teaching. "Oh, but I am getting into middle life!" Do you think that Sunday school

teaching ought to be done by nobody but boys and girls? "Oh, but I have done enough!" It is a mercy for you that the sun does not say that he has done enough, or else he would not shine tomorrow; or that God and his Christ do not say they have done enough. What would become of you if the Lord ceased blessing you? We are wanting Sunday school teachers almost everywhere in London. Our people who get on in the world are too respectable to teach children. What a wretched pride is this! Those who talk so are disreputable creatures; I am sick of them! In America, a president has taught a Sunday school: it was to his honor. In England chancellors and prime ministers have thought such service no disgrace. Let queens and princes teach Sunday school, it shall be for their renown.

## Two Vivid Recollections

1

I recollect the lesson which I learned from my Sunday school class: I was taught, if the other boys were not. Though yet a youth, I was teaching the gospel to boys, and I said, "He that believeth and is baptized shall be saved." One of them asked somewhat earnestly, "Teacher, are you saved?" I answered, "I hope so." The boy replied, "Teacher, don't you know?" As if he had been sent to push the matter home to me, he further enquired, "Teacher, have you believed?" I said, "Yes." "Have you been baptized?" I said, "Yes." "Well, then," he argued, "you are saved." I was happy to answer, "Yes, I am"; but I had hardly dared to say that before. I found that if I had to teach other people the truth I must know and believe its sweet result upon myself. I believe, dear friends, that you will seldom comfort others except it be by the comfort with which you yourself are comforted of God. Look at certain of our brethren who preach and have no conversions. What is the reason in some cases? Is it not that they fish all the week for frogs to feed the people with, and people do not care to receive such food? I mean this. If some new doubt is hatched; if some philosopher thinks he has found out a flaw in the gospel, next Sunday these worthies discourse upon it, for they think every new query must be answered. As for me, I do not care a fig what all the philosophers find out, for they cannot disprove the facts of my experience. When I come across a fresh piece of infidelity I do not hurry to proclaim it to you, and so do the devil's advertising for nothing. Let others follow their business, if it be their business; as for me, my business is to preach the truth of God which I have learned from his infallible word by the teaching of his Spirit. God would have his people be at peace with him, and know that they are so, for if they are fretted within, and worried in reference to their God, how can they fight the battles of life?

2

I stood once by the side of a poor boy whom I had taught as a Sunday school teacher; he had received very little good training at home, and though he was but a lad of seventeen, he became a drunkard and drank himself to death at one debauch. I saw him, and talked to him, and tried to point him to the Saviour, and heard at last the death-rattle in his throat, and as I went down stairs I thought everybody a fool for doing anything except preparing to die. I began to look upon the men who drove the carts in the streets, and men who were busy at their shops, and those who were selling their wares, as being all foolish for doing anything except their eternal business, and myself most of all foolish for not pointing dying sinners to a living Christ, and inviting them to trust in his precious blood. And yet in an hour or so all things took their usual shape, and I began to think that I was not dying after all, and I could go away and be I fear as heartless as before. I could begin to think that men were after all wise in thinking of this world, and not the next; I mean not that I really thought so, but I fear I acted as if I thought so; the impression of the dying-bed was so soon obliterated.

# Editorials

DID JESUS RISE FROM THE DEAD?

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Why raise this question? Because it is the most important matter in the faith of a Christian. Without the resurrection of Jesus Christ from the dead there is no ground for Christian faith, no justification for it. It is this alone that gives value to the atonement through which we have forgiveness of sin and access to God. If Christ be not risen then our faith is vain and our preaching is vain. If he did rise from the dead, then may we know "the exceeding greatness of His power to usward who believe, according to the working of the strength of His might which He wrought in Christ when He raised Him from the dead."

All must be aware not only of the great significance of this fact to the Christian, but the necessity for unusual evidence to support so unprecedented a fact. We cannot in a brief article even enumerate the reasons for believing in the resurrection of Jesus about which whole books have been written. We give here only some of the considerations which satisfy our own souls and furnish ground for rejoicing with unspeakable joy.

The first reason is in the fact and nature of God. If we really believe in God, there ought to be no great difficulty in believing in the resurrection of Jesus Christ. The words of Paul to Agrippa were a ringing challenge, "Why is it judged a thing incredible with you, if God doth raise the dead?" Certainly that a thing is outside our experience is no reason for rejecting it as untrue or impossible. That would destroy the value of history, and make progress in the future impossible. A personal knowledge of God, or even a sure conviction of His existence, makes faith in the resurrection of Jesus possible and reasonable. No conception of God short of omnipotence is adequate. If we believe in God, we must believe that all things are possible with God.

The Christian and reasonable conception of God includes the belief that he is truly interested in men. If he made man, he must be interested in him. His interest in him would necessitate his doing whatever will enable man to come to his best. The incarnation and the resurrection are the meeting places of God and man. The resurrection is the corollary of the incarnation. The story of Jesus is incomplete and his work ineffective without the resurrection.

The second reason for believing in the resurrection of Jesus is that the early disciples believed in it. This is not to say that we are bound to believe today everything that people in the past have believed. But it does mean that these men and women were made to believe a thing by indisputable evidence, which they were not at all predisposed to believe. They believed it because they were forced by the facts before them to believe.

They were not credulous people who swallowed everything that was told them. They were not fanatical enthusiasts who suffered from illusions. They were not predisposed to believe in the resurrection of Jesus. He had told them about it, but they never took it in. When coming down from the mount of transfiguration he told them to tell no man about it until he was raised from the dead, they questioned among themselves what he meant by rising from the dead. They were hard to convince. They didn't believe the women who told them they had seen him. The rest of them were just like Thomas who said unless I can see I will not believe. But they saw, and saw repeatedly and were convinced.

John says, "That which we have seen with our eyes, that which we beheld and our hands handled . . . we declare unto you." Nothing short of absolute demonstration would satisfy them. Paul was a blasphemer and persecutor. He was

absolutely honest in his enmity to Christ, and went the limit in opposition to him. But he saw the Risen Lord, and that was the end of his opposition. There was never more a question in his mind as to the resurrection of Jesus. He said, "Have not I seen the Lord?" None of the disciples after having been convinced of the resurrection ever wavered after that in their faith in it, and never failed to bear witness of it.

It is impossible here to go into the discussion of the ways in which they were convinced. That is important, but impossible in a short article like this.

The other reason we believe in the resurrection of Jesus is that the proclamation of this gospel of the resurrection has everywhere made good men out of bad men. This is the only agency that has changed men's hearts and lives, and it has done it in every age, and around the earth. Now it is impossible for rational men to believe that the preaching of a falsehood has done more good in the world, that all the preaching of all the truth has ever done. The religion of Jesus is a transforming, transfiguring religion. It has gone among savages and made them godly men and women. John G. Paten said when he went among the people of the New Hebrides there were no Christians there. They were cannibals. When he died there were no heathen.

The world has been made over by the preaching of Jesus and the resurrection. No gospel that leaves this out will save a single soul or change a single life.

BR

## THE WHITE HORSE TYPE OF MISSIONS

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Ever since the publishing of the book "Rethinking Missions," there has become more manifest a line of cleavage among Christians who are committed to world-wide evangelism. This cleavage was due and bound to come. The only way for the truth to become manifest is to separate it from error. John the Baptist's method is still good, gathering the wheat into the garner and burning the chaff. It is the method of Jesus. Paul said (1 Cor. 11:19) "There must be also factions (heresies) among you that they that are approved may be made manifest among you."

There was a split among Baptists a hundred years ago on the question of missions and we may be due for another now. The withdrawal of Mr. Rockefeller, Jr., from support of distinctly Baptist work is a symptom of the situation we are in. The line of cleavage goes deeper to be sure than what we commonly call our mission work, but it comes into manifestation in our mission work, and here is where we will have to fight it out.

The difference is fundamentally as to the authority of the Bible itself and our loyalty to its teachings in matters great and small. There are people aplenty who acknowledge no obligation to accept and obey the teachings of the word of God, and they are in the churches, alas! The Bible is good in so far as it agrees with them; when it doesn't—so much the worse for the Bible. To them the Bible is outdated and outmoded. If we can find a better organization than the New Testament church, it is up to us to do it. If we can find a better way to do the Lord's work, do it. If the apostles were mistaken in their conception of the permanent and exclusive value of what they believed and preached, away with the apostles.

Now this idea applied to missions means that we are not to suppose that the religion of Jesus was intended to supplant other religions, but was expected to contribute something to them and to learn from them and appropriate something from them. To these gentlemen of the liberal mind the word sharing has come to have a new meaning. It means to give to Budhism and all the rest whatever truth and good you have and receive from them whatever good they may have to give. They insist there is no necessary antagonism and should be no conflict. Let's all get up on a broad electric platform and em-

brace each other as fellow helpers to the truth and fellow-soldiers in a conflict against something or other.

We are saying so much about this matter, because it is one which we have got to face, and to face it in the immediate future. These gentlemen do not hesitate to tell you that this is not the sort of motive that started the modern missionary enterprise and has carried it on to this day. But they say that the old motive in mission work has played out and we must find a new motive. A Dr. Holman who teaches in the Divinity School of Chicago University in a recent article in the Christian Century says we should not wish to make Christians of the heathen, or the adherents of other religions. That is very repulsive to him.

Now it takes no special intelligence to see that this is what Paul calls a different gospel. These gentlemen do not agree with Paul when he preached to Jews that they were lost without faith in Jesus Christ. They do not agree at all with Peter who said, "Neither is there any other name under heaven whereby men must be saved." They do not agree with Jesus who said "I came not to bring peace but a sword"; and again, "He that hath not a sword let him sell his cloak and buy one." They laugh at John who had pictured to him the evangelization of the world as a "white horse; and he that sat thereon had a bow; and there was given unto him a crown; and he came forth conquering and to conquer." They would repudiate that authority of Jesus who said "Make disciples of all nations."

We who believe that the kingdom of the world must become the kingdom of our Lord and his Christ, must do our own mission work. We believe that He must reign until all enemies have been put under his feet. We believe with Paul "that the things which the Gentiles sacrifice, they sacrifice to demons and not to God."

If you believe that Jesus is the only begotten Son of God, that there is one God and one mediator between God and man, then help to carry this gospel to the ends of the earth. If all the noble and mighty fall out of the ranks, it is ours to carry on.

BR

## RELIGION AS AN ADVERTISING MEDIUM

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Right here is where Jesus hung the red lantern of caution in the presence of danger. Near the middle of his sermon on the mount, he hung up a sign, "Take Heed!" Stop, Look and Consider what he says: "Take heed that ye do not your righteousness before men, to be seen of them." Religion loses all its value, loses its essential quality as religion, when it is used to exploit the individual or the body or the institution which advertises itself as religious. When you have turned your eyes to men to see the effect on them of your religious profession, pretension or devotion, you have taken your eyes and your mind away from God.

Religion is the contemplation of God, the turning to Him, the setting the mind and heart on Him, coming into touch and fellowship with Him. Whenever we have focused our attention on man, the public, our audience or spectators, instead of seeking to know the will of God and to please Him, then is religion become corrupt at the center.

This may happen to an individual or it may happen to a Christian institution, or to a whole denomination. We need to ask ourselves the question that Paul asked, "Do I now seek to please men?" Are we good because men want us to be good, or because God wants us to be good? Are we using our religion to ingratiate ourselves with men, or because we want to be on good terms with God?

Permit a word of caution and suggestion to all our Christian institutions. Have all the religion you can; make the atmosphere as moral, spiritual, religious as possible. The people will find it out, without your having to advertise how religious you are.

Over 1,000 earthshocks in Montana in the past few weeks is enough to set the folks to thinking.

In some places a Baptist institution a few years ago which accepted any of Mr. Rockefeller's money, was sometimes named SOCONY by those who didn't receive any, this being a sort of trade name for Standard Oil Co., of N. Y. That source of lubrication and motorization for Baptist institutions seems now a thing of the past. Who said anything about pushing the eaglets out of the nest?

**Brother E. H. Blocker writes that Leake County Baptist Council meets at Edinberg Dec. 13, 10 a. m. Brother Blocker leads the singing, devotional by H. H. Ward, What Is a Baptist Church by Jodie Moore, The Business of a Baptist Church by A. M. Langston, Sermon by C. J. Wood, Round Table discussion of the Covenant led by B. J. Barnett. Dinner served at the church. B. F. Odom moderator and J. W. W. Lyle clerk.**

**Pike County Associational minutes show a list of 22 churches with a membership of 6,935. There were 199 baptisms in the past year. The total contributions were \$46,980.35, of which \$10,401.59 went to the Cooperative Program. All churches except four gave to the Cooperative Program. All churches except one report baptisms, but the baptisms were only about 3 per cent of the membership. First Church, McComb, reports 32 and South McComb 25. The auxiliary organizations are well represented.**

**Every name on the list of dependent old preachers on the list in Mississippi has been accepted by the Women's Missionary Societies of the state, and a Christmas remembrance will be sent them to make them happy. But there are more than twenty widows of preachers who have been neglected up to this time. It has been suggested that as the women are looking after the old preachers, the men might send a Christmas remembrance to these widows. Names will be furnished on request.**

**First Church, Texarkana, Texas, rejoices to honor the pastor, Dr. M. T. Andrews, on the twelfth anniversary of his ministry among them. He is a Mississippian who has wrought well in Texas, and deserves the honors his brethren delight to bestow upon him. He is a member of several boards, a writer of books, a pastor with the shepherd heart and a preacher of the word with power. In the twelve years \$279,214.34 have been given to all causes, nearly half of it to outside causes. There have been nearly 100 additions annually.**

**Drew Church reported to the association 17 baptisms and 38 members by letter making a total of fifty-five additions. Total gifts for the year \$5,458.83. Of this amount \$1,644.06 went to outside causes and \$3,814.77 for local expenses. Under the leadership of Pastor J. H. Kyzar, the church has just completed the reroofing of the church and plans are now under way to complete the painting of the outside and interior of the church. The pastor's home has been put in first class condition and finished with a two coat paint job. In the proposed budget for the new year the church will send a minimum of 25 per cent to the Cooperative Program. The every member canvass will be made within the next two weeks.**

**Brother L. E. Smith, a ministerial student in Mississippi College, confided to us that he had made up his mind that if he was ever called to a church he would do his best to make a good pastor and lead them in the Lord's work. He was soon called to a church near Bude in Franklin County. Last Sunday he preached to them the first time. It is a once a month church. He had a talk with the deacons. The church members agreed to give a definite amount monthly for missions, every one pledging. He brought in a list of subscribers to the Baptist Record which goes now at the special rate because more than half the families take it. He distributed evangelistic and missionary tracts among them. They paid him more than they promised him. He and they are happy.**

## LET'S GO

By A. L. Goodrich, Circulation Manager  
"Ask the People and They'll Subscribe."

### CHRISTMAS JOY

To you—to them. Many who read these lines have many comforts of life. Below are listed some folks less fortunate. Help them have a Merry Christmas as well as a happy YEAR by taking one of these opportunities. It won't cost you much and will mean a great deal to them.

A Sardis layman recently took numbers 19 and 20 and a Newton layman took number 18.

Opportunity No. 22—Husband gets small amount relief work, wife in hospital, just back from T. B. sanatorium. Spine affected. Must remain in cast for six months.

Opportunity No. 23—Cancer, good deacon, can't work, 73 years old.

Opportunity No. 24—Has much appreciated the weekly visits of the Record. Regrets inability to take it longer. "It has been a weekly blessing to me."

Opportunity No. 25—Down with rheumatism four years. Heart trouble, high blood pressure. Wife blind, mother old.

Opportunity No. 26—Widow, dependent on odd jobs, faithful to church, tithes what little she makes.

Opportunity No. 27—Widow with large family. Pastor recommends as worthy.

Opportunity No. 28—"I hate to have my paper stopped, but I can't help it. I've read it for over 30 years, but I just can't pay for it now."

"Ask the People—They'll Subscribe"

### STRETCHING CHRISTMAS

Such a statement sounds unreasonable but it can be done.

Usually we hurry and hustle, worry and work, have Christmas with its pleasures and joys and then settle down for another year. Soon the presents are gone or used.

But Christmas may be stretched by giving a present that lasts throughout the year. The Baptist Record is such a gift. Weekly its visits would remind the reader of the giving, besides the awakened and enlightened Christian character it would produce.

USE THE COUPON BELOW. A gift card will be mailed to the recipient to reach them the day before Christmas.

Name \_\_\_\_\_

Address \_\_\_\_\_

Amount Enclosed \_\_\_\_\_

### THANKS

The following have sent in lists of subscriptions to the Record. It is by such unselfish work that the Record is growing. NEXT,

Rev. D. O. Horne, Monticello.

Mr. S. E. Travis, Hattiesburg.

Mrs. E. C. Pitts, Brookhaven.

Mr. Z. A. Polk, Perkinston.

Rev. L. E. Lightsey, Montrose.

Mrs. B. J. Bishop, Conehatta.

Rev. H. H. Bethune, Newton.

Miss Ruth Martin, Picayune.

Miss Mattie M. Killam, Hickory.

Miss Lora V. Smith, New Albany.

Mr. L. E. Smith, Clinton.

### CONVENTION BOARD DEPARTMENT

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(Continued from page 1)

of putting the burden on the pastors and willing workers of our laymen, many of whom can do it as well, and in many instances, better than the field men, at large expense and good salaries. This I am afraid has eaten the kernel out of the coconut. And my position is verified by brother M. J. Derrick, "Hasn't failed yet."

You have my sympathy, my prayers and my support. Am still confined to my home except last Sabbath I went to Sunday school and took

my annual orphanage collection. Asked for \$150.00 and got \$170.00. They still have a little cash if you go after it in the name of the Lord. I am enclosing you my check for \$100.00 promised you some time since, and would be glad to make it ten times that if we could get a scheme to wipe out our indebtedness. May God honor you with many years to serve, is my prayer.

Your friend."

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### COOPERATIVE RECEIPTS

The Baptist Convention Board office received for the Convention year ending Oct. 31, 1931 the sum of....	\$190,630.02
Total gifts for Convention year ending October 31, 1932.....	156,626.82
Total gifts for Convention year ending October 31, 1933.....	100,259.48
Total gifts for Convention year ending October 31, 1934.....	157,801.93
Total gifts for Convention year ending October 31, 1935.....	182,178.58

It will be seen from the above that since 1932 that receipts for the Convention year which closed October 31, 1935, were better than for the previous years. We almost reached the 1931 mark.

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### "REDEEMING THE TIME"

It is probable that all readers of the Baptist Record are familiar with the quotation, "Redeeming the time." In the long ago these words were spoken and the reason given was that the days were evil. They are still evil. But the reason for using them at this time is because of the effect upon future endeavors.

It has been stated that if all Baptist churches in the State would contribute as much approximately as the contributing churches have given thus far in the Investment Campaign, that the full quota of \$100,000.00 would be raised. Possibly 125 churches raised their quotas. About 500 made contributions. Now, it will be necessary to put on other campaigns, for we are still in debt. But we do well to remember that practically all of the churches which did well this year in the Investment Campaign did so believing that practically all of the other churches would do their part, and in so doing, the necessary amount for meeting this year's obligations would be raised. When a campaign is proposed for meeting next year's obligation, what effect will the failure of eleven hundred churches to have any part in this year's campaign have upon those churches which did the giving this year? This is a serious question. It should reach the hearts of those churches and pastors of those churches which had no part in meeting the obligations upon the State Convention for this year. It should reach the consciences of churches and pastors and cause them to rise up and do their part before this year closes. It should call for immediate action. Pastors who have led their churches in meeting their quotas are telling the writer every week that the churches will respond if the pastors will lead them. A. W. Talbert, who works between Sundays with the I. C. Railroad Company and preaches to five or six churches on Sunday, is leading his churches in raising their quotas. He tells the churches what their quotas are. He appeals to them to raise it. He leads out with an individual contribution. D. I. Young of Eden is another pastor who has led in a marvelous way in raising the quotas of his churches and also in leading Yazoo County Association as Associational Chairman. These brethren believe that what they have done all other pastors could do.

If those pastors who have succeeded in reaching their quotas will send in their names, the list will be published in the Baptist Record with the hope that this will inspire other pastors to do likewise.

—BR—

Pastor A. B. Polsgrove of Charleston took a vacation in October and after three weeks of rest says he was never in better health. This is welcome news to friends.

**HEROD—THE MAN TO WHOM JESUS  
WOULD NOT SPEAK**

E. K. COX

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We are told by Luke that when Pilate, seeking to escape responsibility sent Jesus to Herod, that Herod was much pleased. He had wanted to see him for a long time and was anxious to see him perform some miracle. To Herod's very great surprise Jesus failed to answer any of his questions, and did not so much as speak a single word to him.

No doubt Herod was greatly offended: Was he not a king? Did not he have the power of life and death in his royal hands? What could this homeless, itinerant teacher mean by ignoring such as he felt himself to be. The chief priests stood round about and urged their charges with great vehemence, yet Jesus was silent.

Why such an attitude on the part of our Lord? What reason was there for such seeming courtesy on this occasion toward this petty kinglet, whom Rome allowed to wear the trappings of royalty? Let us study the man Herod a little and see if we can find any reason for the contempt of Jesus.

Who was Herod Antipas, and what sort of man was he? There must have been some cogent reason to account for such an attitude on the part of the courteous, considerate Christ.

Herod came of bad stock. He was a son of Herod the great. His mother was a woman of Samaria, and there was not a drop of Jewish blood in his veins. A bad heredity is a mighty good start for a bad man, and Herod had lived up to his inheritance. The surroundings of his early life were not conducive to a lofty standard of morals. The palace and harem of his father where the boy spent his childhood were the scene of countless intrigues, plot, jealousies, adulteries, and murders. The world could hardly have furnished a worse environment for a growing boy. His education was finished at Rome, and he seems to have learned more of the vices of that degenerate day than any hing else.

By his father's will he was left the tetrarchy of Galilee and Perea. This was confirmed by Rome and Herod Antipas began his career as a petty kinglet, known by the Romans under the title of tetrarch.

His career was in keeping with his ancestry and training, the baseness and treachery of the Herodian stock was fully revealed in his course. His first wife was the daughter of Aretas, king of Arabia. He sent her back to her father having taken the wife of his brother Philip, whom he met and seduced in Rome. The king of Arabia avenged the insult to his daughter by waging a destructive war against Herod. This unholy alliance was one of the fatal steps in the downward path of Herod and contributed much toward making him the man to merit the contempt of Jesus. Herodias seems to have been his evil genius, and from the time of that incestuous union there was no turnback for Herod.

The alliance was doubly sinful; not only was she the wife of his brother, she was the daughter of another brother. Her father Aristobulus was the son of Herod the great, by his wife Mariamne.

There were still hours when the conscience of Herod troubled him. He writhed under the rebuke of John the Baptist. His terse reproof: "It is not lawful for thee to have thy brother's wife," awoke the sense of wrong-doing on the part of Herod. He did many things that John urged, and we are told heard him gladly. A bitter conflict was waged in the soul of Herod, the worldling, between the sense of right aroused by the words of John and his passion for the fair but foul Herodias.

In his hours of quiet reflection Herod must have resolved to break off his guilty relationship, and be an honest man once again, but the smiles and blandishments of his partner in sin were too much for his moral scruples. When he looked upon her smiling face and felt her caress-

ing arms, his baser nature mastered him and the words of the preacher were forgotten.

Like many another man Herod found the chains of lust were too strong for him, and enslaved by his evil desires the battle for better things was lost and Herod took a long stride toward becoming the man whom God left to wallow in his sin to the awful end.

When men face the sanctions of the law of God and deliberately choose the sin which they know, they have placed themselves where repentance is almost impossible.

Herodias however had no qualms of conscience; she was proud and defiant in her incestuous adultery. She had not the slightest scintilla of regret or remorse for her sinful course. The rebuke of John only aroused the blood lust in her Herodian nature, and the intervention of Herod was all that saved the life of John at that time. Herodias knew the weakness of Herod and with the stealth of a stalking tiger bided her opportunity.

The hour came when Herod made a birthday feast and gathered with him in a drunken revel the dissolute captains and chief officials of Galilee. Herodias had a beautiful daughter, child of the husband whom she had deserted. This daughter was the instrument of her cruel purpose. Having arrayed her in the scanty and lascivious garb worn by the women who were hired to dance for the purpose of arousing the jaded passions of drunken men, she sent her to display her shapely form in the suggestive dance before the drunken king and his company. Amused and diverted by this act upon the part of a princess of royal blood, Herod without a sober second thought, promised with an oath any favor she might ask.

Ignorant of her mother's murderous intent the girl hurried to ask her advice, and the vengeful hate of the guilty queen flamed out in her demand: "The head of John the Baptist."

Drunken as he was, the conscience of Herod was stirred. He knew the holy life and righteous character of John and the record says he was sorry. However his drunken state, the presence of that debauched company, and his guilty lust combined to throttle his awakened conscience. Herod was too weak in moral fiber to brook the imperious demands of Herodias and the others of that debauched company. John died in dungeon and the cruel woman gloated over the bloody head and the silent tongue.

Little did he realize, stammering Herod know the deadly results of that drunken vow and its fulfillment. His guilty passion for his heartless adulterers had steered him to ignore the solemn warnings of the mighty preacher, and now he dipped his hands in the blood of the innocent man of God.

Herod is the typical man of the world, polished, graceful and in many ways attractive who surrenders to its siren call, to the pride of life and the lusts of the flesh. Conscience is slowly killed moral forces are weakened, until the man is held in a thrall from which few escape.

Herod was not yet completely hopeless; his conscience was not wholly dead. We find him disturbed by the ministry and miracles of Jesus and crying with superstitious fear that John had risen from the dead. Drunken and lust-filled as he was, some haunting memory of past purity, and dread of his sins and their penalty still lingered. The man is not wholly hopeless who has the faintest hunger for holy things, and whose heart trembles at the guilt of sin.

We are told that he desired to see Jesus. How much that meant we cannot know, but we may hope there was more than idle curiosity there. The desire was not strong enough to cause him to seek the Master, and it finally turned to hate for the one who aroused memories of his murderous guilt. Unrepentant sin always comes to hate that which reproves it, and it was so with Herod.

Somewhere about this time the worldling

crossed the line beyond which there is no turning back. Jesus made no appeal to Herod, and his epithet "that fox" implies that he knew that Herod had become wholly animal in his outlook upon life, that holy things had lost their appeal, and henceforth the man was living to the flesh alone, dead to the call of their holier things.

So when Herod came the last time, and maybe the only time, into the presence of Jesus, he was wholly given over to the dominance of evil. Conscience had atrophied, his sense of the pure and holy was dead, and on that pivotal day of all time, he was only a curious spectator, who saw nothing because his soul had lost its power to see.

The Master spoke to the designing, hating Caiaphas; He took time to tell Pilate of His kingdom; He snatched the repentant thief from the gates of night; but He had no word for the man who having drowned every holy impulse in the slough of his sins could have no impulse beyond cold and heartless curiosity in that epochal hour of redemption.

Herod is the picture of the man who dominated by his lusts lives for the world and the flesh until he walks among men doomed, and dead, so hopelessly dead that infinite compassion found no place for appeal.

From that hour the star of Herod declined. His kinsman foe, Herod Agrippa I, came into favor with the emperor Caligula, and plotted his ruin. Herodias prevailed upon him to seek a kingship by going to Rome. The craftiness of Herod Agrippa prevailed; he was charged with high treason; and he and Herodias were banished to Lyons in Gaul where he died in great misery.

Herod was born to the purple; he received a liberal education; and moved in the polite society of his day. He came to a throne which he disgraced and lost. The slave of his lusts he betrayed the ties of blood and flaunted the laws of God; warned by the greatest preachers of all time he stifled conscience and dipped his hands in the blood of God's minister. In his last appearance in the Bible story he stands before us as the one man for whom the benevolent Christ had no word of warning or promise of mercy. He vanishes from the record, as the man to whom Jesus would not speak.

BR  
"CHURCH MUSIC"—POINTED PARAGRAPHS  
I. E. REYNOLDS

3. Some Pointed Facts

One-third of the time of each period given to preaching, teaching, and training services is devoted to music. The writer advances the idea that there are approximately 200,000 people in the churches of the Southern Baptist Convention, who are directly connected with the music program of these churches, serving as choir directors, song leaders, choir members, accompanists, performers of various instruments, to say nothing of those who are doing orchestral or evangelistic work. Someone said recently that \$30,000,000 is being expended annually by all of the denominations in America for religious music, and that ninety per cent of it is being wasted for the lack of proper ideals. If this be true it is easy to believe that Southern Baptists are spending \$1,000,000 annually on their church music programs, which includes hire for music leadership and accompanists, soloists, hymnals, song books, octavo music, instruments and other physical equipment used in connection with church services. If only ten per cent is actually meeting the need we are wasting \$900,000 annually, because of a lack of ideals and standards in our music programs commensurate with the appreciation and need of our congregations.

BR  
L. T. FAGAN, attending the Southwestern Seminary, becomes pastor Grand Prairie, Texas.  
Our Ex-Mississippian B. F. Wallace was elected president of the Louisiana Baptist Convention, succeeding O. P. Estes, another Mississippian.

**THE AVERAGE LAYMAN AND THE FUTURE DENOMINATIONAL PROGRAM**

F. L. Coker, Forest, Miss.

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A few weeks ago a letter was handed me by my pastor, which he had received from the Southwest Mississippi Pastors' Conference. This letter set forth some ideas concerning some changes that these brethren thought should be made in the future program of Mississippi Baptists.

I answered this letter by writing to one of the outstanding pastors of the state, who is also a member of the Southwest Baptist Pastors' Conference. I undertook to give this pastor some views of the average layman concerning the program of the denomination in the state, and expressed the wish that these views of the average layman would be expressed on the floor of the State Convention.

It was my privilege to spend the day at the Convention on Wednesday, November 13 and was present at the discussion of the action that should be taken by the Convention regarding the support of denominational schools.

I was not present when the vote was taken, but during the afternoon the meeting had the appearance of a banker's meeting or a conference of financial wizards. No mention was made of the man back home who never attends the Convention but who is always called upon to pay the bills made by the Convention.

The Convention makes the claim that this person back home helps elect the delegates to the Convention, therefore they are expressing the wishes of this person back home when they put on a program running into the hundreds of thousands and even a million dollars. This person back home is beginning to feel that the denominational leaders have gone several steps too far without consulting him in this matter of running the denomination into debt.

He is growing sick and tired of campaigns to pay debts that he feels could have been avoided. He is aware of the fact that he will be accused of denominational disloyalty, but in 99 per cent of the cases this man has a debt paying campaign of his own that is taking his very life's blood. This person back home (sometimes a widow on relief roll) also feels that there is entirely too much overhead expense attached to our denominational program in the state. He feels that it is taking too much of his dollar to place the remainder where he wished the entire dollar to go. In short, he feels that the program is paying dividends so far as Boards, Secretaries, and Presidents are concerned but is being operated at a loss so far as the man back home and the missionary program are concerned. Inasmuch as this is the season for making budgets, plans, etc., for a new year it would not be amiss to publish in the Baptist Record a complete list of all salaries, expense and general overhead attached to our state program.

This person also feels that the Baptist State Convention is sponsoring a badly unbalanced program. Too much emphasis is placed on the educational program, when this emphasis places the missionary program in the back-ground and allows the Baptist Children's Home to rot down because of neglect. The layman feels that this neglect of the fatherless and widow will never contribute to the success of our Baptist program. God's word teaches that when God, through His prophets, brought accusation against His people, He accused them of the very thing that Mississippi Baptists are doing, namely, neglecting the fatherless and widow. And when God, through His prophets, called His people back into proper relations with Him, one of the conditions was the proper consideration of the fatherless and widow. Isa. 1:17, Psa. 82:3, Jer. 5:28, Ezek. 22:7, Deut. 24:17, Deut. 10:18, Prov. 23:10, 11.

And the person back home is seriously considering other means of placing his contribution in order that the denominational program may be balanced, in other words the day is not far distant when every penny he contributes will be

designated. In many cases this man has given the tithe of his meagre income through the years and when the time came for him to use the hospital that he had helped to support he was plunged into debt, and when he needed the colleges supported by his denomination he found that he would have to borrow money, or select another school, or deny his boy or girl the training, and at the same time he is called upon continually to help pay these institutions out of debt. And if this man should die, the Children's Home which is supposed to be supported by his denomination would not be able to care for his children.

This person does not wish to be unreasonable and he realizes that he will be called radical and disloyal, but he also realizes that the State Convention has refused to balance the denominational program and the responsibility for doing this comes back on the individual and the local church. There will be no revival of interest in God's Kingdom work until God's own program is put into effect and our present man-made program that places all the emphasis on an educational system and program of "HIGH FINANCE" that is doing nothing except advertising us and running us into debt and neglecting the vital part of the Bible program, is discarded.

We need to have some prayer meetings, my Baptist brethren, for the future of our denominational program in Mississippi.

**SOME FURTHER INFORMATION**

—o—

Our brother Coker is rightfully exercising his privilege in criticizing the way Baptists do their work. This is the right of every Baptist who is helping to do the work. Whether a man's opinion is right or wrong, we can get right and get together only by the open discussion. We certainly had open discussion at the Convention. Everybody who wanted to speak was given the opportunity. The Convention is the only body of Baptists that can finally pass upon all these matters. Brother Coker was there and had his chance, though he seems to have grown weary and retired before the vote was taken. The Convention discussed this matter for hours together, and finally voted its mind just before midnight. There is no way of undoing what the Convention has done, except by another Convention. The Convention was well advertised and every church in the state was privileged to send representatives. The Convention is just as representative of the Baptists of Mississippi as it is possible for a body to be. Every church could be represented; every representative had the privilege of speaking, and then of voting as he felt right. If the Convention looked like a banker's meeting or a conference of financial wizards, it must be remembered that it was attending to business and it involved finances. The "leaders" did not have any more votes than other folks.

Whether or not the deb's could have been avoided may be open to question. It seems that practically no body else has avoided them.

As to overhead expenses and salaries. The salaries of all employes are published in the Baptist Record every year. They are given to the public through the Record immediately after the salaries are fixed. The Convention Board fixes the salaries, and the members of the Board can speak for themselves. This we know that salaries of most of those employed by the Mississippi Board are less than those paid by most of the states in the Southern Baptist Convention. Anybody who thinks them excessive has the right and the duty to make his plea before the Board, which meets Dec. 9.

As to designations: no obstacle is placed in the way of any giver in this matter. Every one may give his money for any object he desires, and it will go just as he directs. Many do this very thing. But everybody knows if we are to work together, there must be agreement as to what objects are included, and what proportion goes to each. The Baptists of Mississippi have agreed

on these things, and are trying to work the plan to a finish. Nobody has put anything over on them.

Brother Coker is mistaken in saying no mention was made of the man back home. Brother Compere made a sensible speech on this point. Somebody is likely to ask what is the man-made program, and what is a God-made program? If God does not make His program through men, how does He make it? What is it, and where shall we find it?

—BR—

**THE GOLDEN THREAD**

By Mabel McKee

—o—

This book was written by a minister's daughter. As read by one who has spent her life in a minister's home, it seems very natural and home-like. Around the lives of those born there, winds the golden thread of love and its shining influence is thereafter inescapable. Escapades of childhood, school life, parties, love, weddings, birth and death all find their place here. The family branches and blooms into other younger families, each one with differing ambitions and purposes, but each true to the love and tenderness which ruled in the old home. It is a beautiful story, attractive to young as well as to older readers, and charmingly suited to Christmas giving. Published by Fleming H. Revell, New York. Price \$1.50.

—BR—

**AMERICA**

Samuel Francis Smith (1808-1895)

—o—

My country, 'tis of thee,  
Sweet land of liberty,  
Of thee I sing;  
Land where my fathers died,  
Land of the pilgrims' pride,  
From every mountain-side  
Let freedom ring.

My native country, thee,  
Land of the noble free,  
Thy name I love;  
I love thy rocks and rills,  
Thy woods and templed hills;  
My heart with rapture thrills  
Like that above.

Let music swell the breeze,  
And ring from all the trees  
Sweet freedom's song;  
Let mortal tongues awake,  
Let all that breathe partake,  
Let rocks their silence break,  
The sound prolong.

Our fathers' God, to Thee,  
Author of liberty,  
To Thee we sing;  
Long may our land be bright  
With freedom's holy light;  
Protect us by Thy might,  
Great God, our King.

—BR—

South Carolina Baptists set their goal for the Cooperative Program in 1936 at \$350,000, to be divided 45 to southwide and 55 to statewide objects.

The City of Jackson and the city of Laurel are to be highly commended for ordering the discontinuance of slot machines. We have been told that the lawless element in Jackson will make an effort to elect officials favorable to the operation of gambling devices. There is reason to believe also that in the legislature which convenes in January an effort will be made to legalize gambling in this form. Anybody who has doubted the existence of the devil and his operation over world areas, and his organization of his forces into phalanxes, has a good chance to learn better by observing present day trends. We hope the incoming state administration will not lend its influence to support of any measures which corrupt the morals of our people, but will firmly stand for righteousness.

# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.  
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.  
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss. Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.  
Corresponding Secretary—Miss Fannie Taylor Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.  
Young People's Secty.—Miss Edwinna Robinson Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.  
Mission Study—Mrs. J. H. Nutt, Rosedale, Miss.

"Christmas for Christ" should be kept constantly in mind throughout this month. May we do our best this week and the remaining weeks for His glory. Do not be satisfied to send in your offering until every woman has had an opportunity to give!

—o—

### Report of W. M. U. Corresponding Secretary Miss Kathleen Mallory November 13, 1935

Words without limit would be needed to tell the tale of my five weeks' itinerary in South Carolina and Virginia. Since reports must be condensed, the story of the trip will not here-with be told save in bare outline.

The South Carolina meetings were chiefly the six W. M. U. divisional annual gatherings at Greer, Laurens, Lancaster, Bennettsville, Waterboro and North Augusta. The divisional vice-presidents, the state officers — such as Mrs. Boatwright and Miss Lance — the hostess association and society, as well as the churches and pastors were remarkably fine in their leadership and cooperation, the many courtesies shown at each place being also cause for sincere appreciation. This was similarly true of the courtesies and interest shown in Virginia.

During my Sunday in South Carolina I had the pleasure of attending services at the First Baptist Churches of Columbia and of Hartsville. At the former I spoke to the adult women's Sunday school classes at the invitation of Mrs. Chas. A. Jones, state W. M. U. mission study chairman. Miss Jane Lide of Hwanghsien, China, spoke at the Hartsville church, but before we went to that evening service I spoke to the students of Coker College, at whose Monday morning chapel hour I again had the privilege of presenting missions.

From South Carolina I went to Virginia for three weeks of associational, group and local W. M. U. meetings. In every instance there was as in South Carolina "an open door of opportunity" to plead for the Lottie Moon Christmas offering and for the finest possible celebration of the Shuck Centennial. The places visited were Charlottesville (First and University Baptist Churches), Fork Union, Mooreland, Richmond (First, Northside and Tabernacle Baptist Churches), Morattico, Kilmarnock, Culpepper, Lynchburg (First and Rivermont Avenue Baptist Churches), Ebenezer, Charlotte Court House, Pamplin, Bowling Green, Winchester, Story Creek, Blue Ridge Mission School, Floyd, Martinsville and Williamsburg. Rare as were the privileges of each of these meetings — such as the City Wide School of Missions at Lynchburg, the Richmond Y. W. A. banquet, the visit with Mrs. W. C. James in restored colonial Williamsburg—I am sure that all would grant that the most important occasions were the Shuck Centennial programs as rendered on October 16-17 at Richmond, Morattico and Kilmarnock. Among the distinguished speakers at the Richmond morning service, which was held at the First Baptist Church of which Henrietta Hall Shuck was a member when appointed as the first American woman missionary to China, were the following:

Dr. F. W. Boatwright, president of University of Richmond, which includes schools which developed from those in which both Mr. and Mrs. Shuck studied.

Dr. W. T. Johnson, pastor of First Baptist Church, African, which in 1835 was an integral part of the First Baptist Church of Richmond.

Miss Janet McKay, administrative secretary of Woman's American Baptist Foreign Mission Society, with headquarters in New York City.

Mrs. George R. Martin admirably presided at that service as well as at the evening program at the Mosque. The Scripture was read by Mrs. R. E. Booker, state W. M. U. chairman for the Shuck Centennial, who also had a prominent part in the evening pageant as well as at Morattico and Kilmarnock. Four missionaries to the orient were also on the Richmond morning program, two of them being Mrs. J. Hundley Wiley, who fourteen years ago went out from the office of Virginia W. M. U. young people's secretary to teach in Shanghai, and Miss Genevieve Trainham who was on this notable Oct. 16 appointed as a nurse for the reopened hospital at Chengchow—these two missionaries unveiled the Henrietta Hall Shuck memorial tablet, the prayer of dedication being offered by Mrs. George W. McDaniel. The tablet bears the following inscription, which is likewise on the tablet which the morning was unveiled at Morattico Baptist Church, where Henrietta was converted and joined the church:

To the Glory of God and in Memory of  
Henrietta Hall Shuck

First American Woman Missionary to China  
1735-1844

Born Kilmarnock, Va., Oct. 27, 1817

Died Hongkong, China, Nov. 27, 1844

Baptized into the Morattico Baptist Church

"Do what you can for China."

Erected by the Missionary Baptist Women of the South

The afternoon service, which was also held at the First Baptist Church of Richmond, was presided over by Dr. Charles E. Maddry, the devotional being led by Dr. J. B. Weatherspoon of the Southern Baptist Theological Seminary. The program consisted of the examination and appointment of twenty-three young men and women for S. B. C. foreign mission service. The dedicatory prayer was offered by Dr. John L. White, the Florida member of the Foreign Mission Board. Seldom has my heart been so stirred as it was by this service, especially by what the candidates told of their reasons for feeling called to the foreign fields.

The evening service at the Mosque was attended by a capacity house of 5,000, the management saying that fully 3,000 were turned away—an unprecedented occurrence for the Mosque. The opening prayer was offered by Rev. Wade H. Bryant who is chairman of the S. B. C. Committee of the Shuck Centennial. After a characteristically powerful sermon by Dr. George W. Truett, there was presented a stirring pageant entitled "Two Lands and a Life that Lives," its author and director being Mrs. C. D. Creasman. Behind the scenes were Miss Blanche S. White and her strong corps, the result being that the pageant was a marvelous success and impressed deeply its missionary message. Since that night Mrs. Martin has presented the pageant at Norfolk and Miss White has put it on at Roanoke and Bluefield, West Virginia. It is my earnest hope that each state W. M. U. annual meeting this coming spring will present this pageant, even as Florida and Tennessee have already indicated is their purpose.

From Richmond quite a few of us were taken by auto 100 miles to Morattico Baptist Church for morning and afternoon services on the 17th. Dr. Truett, Mrs. Creasman, Miss McKay, Mrs.

H. M. Wharton, Dr. Norman Williamson of Japan and others participated most impressively. I forthwith secured for an early issue of Royal Service the exquisite tribute paid by Mrs. Wharton to the life and work of Henrietta Hall Shuck.

Late that afternoon we gathered in Kilmarnock at the birthplace of Henrietta, where the Virginia State Highway Commission has placed an impressive marker commemorating the fact that on that site was born the first American woman ever to go to China, the marker also stating that she was the first American woman missionary to China and that she was a Baptist. This marker was unveiled by a young boy who is a relative of Mrs. Shuck, even as a young girl relative was privileged to unveil the tablet in the Morattico Church. Miss White presided over the Kilmarnock program, the speaker being the state senator from that part of Virginia. His tribute to the father and family in general of Henrietta was very pleasing but most beautiful of all was his closing eulogy to her, when he said that in that part of Virginia were born three world renowned women—the mother of George Washington, the mother of Robert E. Lee and the heroine of the hour, Henrietta Hall Shuck. The closing prayer was offered by the Virginia W. M. U. young people's secretary, Miss Ellen Douglas Oliver, who is likewise a distinguished daughter of Henrietta's native county.

Speaking of the Hall family—it was a pleasing privilege to meet many of its members, quite a few of whom took leading parts in the Richmond pageant. You will also rejoice to know that the grave of Henrietta's father is well cared for in the Morattico church yard, where also rests the body of her cousin, Dr. T. S. Dunaway, who wrote her biography, "Pioneering for Jesus." While in South Carolina I was privileged to visit at Barnwell the carefully prepared graves of Mr. Shuck and of the son whom Henrietta carried in her arms when she entered China. This son became a Baptist preacher and I had the high honor of meeting at Martinsville, Va., a dearly beloved lady who was baptized by this same Rev. Lewis Hall Shuck. No wonder the Martinsville W. M. U. has been A-1 for many years and is alert to continue so!

On Sunday (Oct. 13) before I reached Richmond, the memorial tablet to Rev. J. Lewis Shuck was unveiled in Grace Baptist Church of that city. To Miss Alta Foster—a member of the Foreign Mission Board and the recording secretary of the Virginia W. M. U. and whose membership has always been in this church from which Mr. Shuck went out to China—was given the signal honor of unveiling the tablet.

As I gratefully mull over the fitting manner in which Virginia Baptists and in particular the Virginia W. M. U. are commemorating the consecrated heroism of J. Lewis and Henrietta Hall Shuck, my heart glows with the hope that the celebration will be most worthily and thus most gratefully observed throughout the entire South, even as much importance will be given to it by Northern and Chinese Baptists. In this connection you will be interested to know that the Virginia W. M. U. is contributing generously toward the traveling expenses of Dr. George W. Truett to China that his evangelistic services there may be an over-and-above gift of the Virginia W. M. U. to the land for which their Virginia sister laid down her young life.

(Continued on page 16)

## The Baptist Record

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## East Mississippi Department

By R. L. BRELAND

### Twenty-Eight Years Old

Thursday, Nov. 28, 1935, was Thanksgiving Day. It was also the writer's birthday as a preacher. 28 years ago, Nov. 28, 1907, the Philadelphia Baptist Church set him apart to preach His work. The pastor, Rev. E. J. Hill, together with Rev. Jas. E. Chapman, Rev. R. L. Herrington, and Rev. W. H. Evans composed the presbytery. Many things have happened since that day. Two of the members of the presbytery, Rev. Jas. E. Chapman and Rev. R. L. Herrington, have crossed to their rewards. Two linger still.

On this anniversary of that important transaction in my life I have many reflections. I think of the churches where I have served as pastor, twenty or more of them, the fine folk that I have had fellowship and association with, scores of whom have passed away, and many incidents, some happy and some unhappy, that have come my way. Sometimes I wish I could go back and travel that same trail again. But that can never be. Memories sweet mingle with tears as I live over in imagination the years that lie behind.

My first call was to Oak Grove Church in north Neshoba County where I served for three years; Pleasant Hill (Conehatta) called about the same time where I served 12 years; about the same time Mt. Vernon, Newton County, called. I was with this last church six years. The members of these churches stick in my memory today more so perhaps than some of the others, as they had to put up with an awkward preacher and teach him how to preach. Sweet memories of those long ago brethren and sisters come in upon me as I sit and look backward. They were indeed kind and long-suffering. Most of them I will never meet again until we meet over there.

Last week we had Rev. A. F. Crittenden, representing the Mission Board, Miss Sue Marsh, representing our Baptist Home for Children, Rev. J. H. Ware, a missionary to China, now at home on furlough. They gave us six days, making some ten different appointments and reaching some fifteen churches. Good crowds greeted them the first of the week, but rain hindered the latter part. I feel that the inspiring messages of these servants will do good. We want them back again.

DIED—Nov. 26th, death claimed the soul of Miss Josephine L. Floyd, one of our fairest young ladies. She was born here 22 years ago and united with the Coffeeville Baptist Church by baptism in 1922. She finished as a nurse at the Baptist Hospital, Memphis, one year ago. After weeks of suffering she went home. She was buried in the Coffeeville Cemetery, the writer conducting the services. She was pure and sweet in her life and character. Some one has said, "The good die young." We sorrow with the sorrowing.

Rev. V. E. Boston has resigned the Baptist Church at Clarksdale, Miss., and has accepted the call to Temple Baptist Church, Memphis. Regret to lose this good pastor from our state, but Memphis knows a good man when they see him. Best Wishes.

I noticed in the papers that Rev. J. A. Johnston had recently died at his home near Hattiesburg, Mississippi. I knew him years ago when he lived and served churches in Neshoba County, where he was ordained and married. He was a good preacher and we regret his going. We sympathize with his wife and family.

For thirty years or more brother Allen A. Bruner has lived at Pittsboro, Calhoun County, Miss., where he was a successful business man for many years and was the leader in the Baptist Church at that place. A year ago he lost his good wife. Recently he left his old home at Pittsboro, greatly to the regret of all his friends, and will spend the winter with his foster daughter, Mrs. C. H. Ellard at Carrollton. Dear old brother, we miss you, and love you still. May his years be many yet.

The new Baptist church of Anchor, Lafayette County, has selected a lot to build a house of worship on. Mrs. Florence Anderson, one of the prime movers in the organization of this church, has given ten acres of land as a site for the building. She has dreams of a great future for Anchor. Rev. L. J. Crumby is the happy pastor. Sunday school and B. Y. P. U. are doing nicely.

New Hope Baptist Church, Yalobusha County, has called Rev. John E. Gore, of Derma, to serve as pastor. We hear that he has accepted. He already has two churches in the county, Dividing Ridge and Pine Grove.

BR

### B. T. U. ATTENDANCE DEC. 1st

—o—  
Jackson, First Church ..... 149  
Jackson, Grif. Mem. Church ..... 240  
Jackson, Northside Church ..... 40  
Brookhaven, First Church ..... 174

Columbus, First Church ..... 169  
Hattiesburg, First Church ..... 113  
West Point, First Church ..... 123  
Quitman, First Church ..... 141  
Quitman, First Church ..... 137  
Springfield Church ..... 62  
Springfield Church (11-24-35) ..... 61

BR

### TYLERTOWN

—o—

The annex to our church is now being completed. This gives us the much needed room and accommodations, kitchen, dining room, class rooms, baptistry and the furnishings. Then the new plastering was put on and paint on the roofing and everywhere necessary and floors and pews stained. So come to see us at work on Sundays and other days we use the church.

On last Sunday evening we had our first baptizing in the baptistry. It was most impressive.

All repairs and the installing of a heating plant has been paid for, and there was no trouble in collecting it. This is a great working bunch of people. They work together in a most inspiring way. Every organization is functioning in a delightful way.

We expect to begin our enlargement campaign soon with Dr. Byrd and his force to assist us.

Miss Juanita Byrd spoke to our church Sunday and that to a packed house and all were most delighted with her and again she spoke to our W. M. U. on Monday afternoon and to a large crowd of women from different parts of the county and the Methodist women in our town. Miss Byrd is a consecrat-

ed young woman who is giving China her best under God.

This writer closed a meeting a few weeks ago with that prince of fine fellows, brother R. L. Smith of McComb. He is pastor of Central Church, organized by that great man and good preacher, Joe Lane. Brother Smith has a splendid church, strong organization, with a personnel that ranks high and Bro. Smith and his devoted wife fit well into the life of this church and are leading in a great way. I was entertained in the delightful home of brother Smith and his wife and the two charming children, a princess and a prince. This is a Godly home with fine leadership.

Silver Creek Church in Pike County is gathering the last penny on their portion in the Investment Campaign. They are plucky people with fine traditions which they gloriously sustain. They are a great people and the pastor is always glad to preach to them in the afternoon of two Sundays in each month.

Yours in Christ,

W. R. COOPER.



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## THE BAPTIST RECORD

Jackson, Mississippi

**REPORT ON MINISTERIAL SUPPORT**

—o—

We your committee present the following report on Ministerial Relief:

One of the highest and greatest calls that has ever been accorded a human being, one of the most noble positions that has ever been presented to any person, the most sacred trust that has ever been assigned to any man, is A DIVINE CALL TO THE MINISTRY. All professions, avocations of life, and positions are secondary to God's call to the work of the ministry. Yet, almost every call and position of man is subject to a promotion, change, modification, or release, except a call to the Ministry of the Gospel of Christ. The Apostle Paul said, "Necessity is laid upon me; yea, woe is unto me if I preach not the Gospel." A call to the ministry is a call from God for a lifetime service. God said in Deut. 4:9, "Take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life, but teach them to thy sons, and thy son's sons." A perpetual unending work!

The need for more workers and preachers in the harvest field of God was never greater than right now. An appealing cry for effective workers comes from every quarter and side of Christ's Kingdom. One state in this country—New Mexico—is calling for fifteen hundred workers. Jesus said in His day that the field was white unto a harvest; it is very much true now. No greater opportunity has ever been, nor will probably ever be for service in Christ's Kingdom work than right in this present era. And no other person in the world has any greater opportunities today than the preacher. He is the man who is called in the time of serious sickness; he is sent for when a soul is about to cross over the great divide and go to meet his reward; in the time of trouble and heartaches the preacher is the one who is called for. And most of these calls are without one cent of compensation from any one. No other profession on the earth pays as little as the ministry. The preacher is the most poorly paid man of any profession in the world except a ditcher. And, those who are paid a salary, as a rule spend it all in some humanitarian work. They turn all they get back into God's Kingdom and the advancement of His cause. The average preacher does more visiting than the physician, argues more cases, produces more evidence in the court of the world than the lawyer, does more studying, makes more preparation in schools and colleges than the teacher, gives more counsel, advice, and instruction than any advisory counsel, travels over more territory, presents more arguments for service than a salesman, yet, he is at the bottom of the scale in salary, the least paid man than any profession in the world. No wonder the world is calling for preachers! There is the answer. Why a scarcity of preach-

ers? No inducement for a living.

God has given instructions and plans whereby the ministry may be cared for. He said in Deut. 12:9, "Take heed to thy self that thou forsake not the Levite (preacher) as long as thou liveth upon the earth. Thou shall not forsake him for he has no part nor inheritance with thee." The questions are often asked, "What shall I give?" "How much ought I to give?" The answers are found in God's word, for in Deut. 18:4-5 we are told very plainly and emphatic, "Thou shalt give him the first fruits of thy cattle, the first fruits of thy corn, of thy oil, and also the first fruits of the fleece of all thy sheep, for the Lord has chosen him to stand to minister in my name." Any person who wants to give and God has laid it on his heart to give never has a quibble about the amount he has to give. The Apostle Paul outlined a way in I Cor. 16:2 to give and a way that no person who wants to give ever questions. "On the first day of the week, let every one of you lay by in store, as God has prospered him." When?

Sunday. Who? Every member. How much? Week's tithe. Any person who WANTS to give never has any trouble in finding out the amount they have to give. And no Christian has to look very far before they can readily find a worthy cause to give their money to. Matt. 25:31-46. A giver never kicks, a kicker seldom ever gives.

When a people withholds that which rightfully belongs to God, he says in Mal. 3:9 that "Ye are cursed with a curse, because ye have robbed me." One of the outstanding sins of this present day and one which is staring the world in the face now, is that the laity has failed to meet their obligations to the ministry. That is the trouble with our mission work, the trouble with our boards, the trouble with our debt question, the trouble with the sin question; the preacher is positively not able to put himself into the work. When the people fail to pay the preacher he is forced to seek other phases of life for sustenance of himself and family. And the pastor is the key-man to all these divisions of our work. When any nation loses the leadership of the ministry it is headed for destruction. God has ordained that every community which arises to prominence or honor must be supported by two institutions: The Church and the School. He has also ordained that every community which has a school or church must have a leader, and almost invariably that leader is the preacher. He is the one to whom the people look. Now, if the people fail to pay him and he is compelled to seek a living elsewhere, the question naturally arises: Where are we headed? The logical answer is that we will lose our schools and churches. Then who would like to live in any

community where there was no school or church?

Let's stop now and make a decision that we will do just what God asks us to do, and the way He wants us to do it. "Turn to me and I will turn to you, saith the Lord. Bring all the tithes into the storehouse, that there may be meat in mine house and prove me now, herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour YOU out a blessing. I will rebuke the devourer for YOUR sakes, YOUR vine shall not cast her fruit before the time. And all nations shall call YOU blessed."

Respectfully submitted,  
Luther K. Turner, Chm.

**VIV—A HOSPITAL STORY**  
By Louis J. Bristow, Supt.

She is a young woman about 23 years old, a clerk in a drug store. From her meagre wages she supports a widowed mother and two younger sisters. An acute illness necessitated hospitalization and her mother asked us to admit her free of charge, which was done. Viv was given into the charge of a competent surgeon, and had a normal recovery. Hers was just another case with us and was forgotten. Then a very unusual thing occurred—a letter of appreciation and thanks was received from Viv's mother. It said in part: "I wish to express to you, and to the internes and nurses of the Southern Baptist Hospital, my sincere appreciation of the kind and generous treatment accorded my daughter while there. We hope that some day and in some small way we may be able to show our gratitude for your unselfish efforts in our behalf."

Now, that was unusual. It is a sad commentary upon the race, I know; but very few persons who receive the benefits of free service ever express any gratitude; and when a letter comes it is more than an incident: it is an event and is appreciated.

It is a queer fact of experience that more recipients of free service seem to feel no sense of obligation and express no thanks. I suppose it has been so always and will continue to be so. Our Saviour seemed to have felt it quite keenly. On a certain occasion, when he had

cured ten lepers and only one of them expressed any sense of appreciation, he cried out, "Where are the nine?" Pastors, missionaries, and other Christian leaders are not one whit different in this respect from other folk. It is extremely rare that we ever get a single word of thanks from one of them, even though we render service of inestimable value to them. But we are not discouraged. We work not for the praise of men. Every one who has part in this splendid ministry of Healing Humanity's Hurt works not for earthly reward but for the glory of Christ.

New Orleans.

**BR**  
Flash: Here is hoping that every Sunday school in the state, every B. Y. P. U., every W. M. U., and many other organizations coming under the above, will support a child in our Home. \$10.00 per month will do this.—W. E. Farr, Supt., Baptist Orphanage.

**BR**  
Flash: I hope to see the day come, and come speedily, when, in every public school, every child will be taught a trade. We are trying to teach the children of this Home two things: one is to work and the other to be obedient.—W. E. Farr, Supt., Baptist Orphanage.

**Don't Neglect Minor THROAT IRRITATION**

DON'T take chances. Rub on soothing, warming Musterole. Relief generally follows.

Musterole gets such marvelous results because it's NOT just a salve. It's a "counter-irritant"—easing, warming, stimulating and penetrating—helpful in drawing out local congestion and pain.

Used by millions for 25 years. Recommended by many doctors and nurses. All druggists. In three strengths: Regular Strength, Children's (mild), and Extra Strong. Tested and approved by Good Housekeeping Bureau, No. 4867.

**MUSTEROLE**  
BETTER THAN A MUSTARD PLASTER

**Organizations Raise Money EASILY**

**WITH OUR COOPERATIVE SELLING PLAN**  
Practically every housewife in every community buys and uses Gottschalk's Metal Sponge. Merely let it be known that you are selling for a worthy cause and much needed funds are acquired like magic. In the past twenty years we have assisted thousands of organizations to raise money. We will be delighted to help you. Write for particulars.

**Gottschalk's METAL SPONGE**

To quickly allay skin irritations or hurts, depend on soothing Resinol

**How To Quickly Check A Cold**

After every undue exposure, and the moment you feel a cold coming on, take STANBACK. This "Balanced Prescription" nips colds before they get a start. If a cold already has you in its grip, STANBACK will quickly ease the pain and discomfort and hasten permanent relief. STANBACK also reduces fever, and one STANBACK powder dissolved in a little water quickly eases simple sore throat. At all drug stores. Trial size 10c. Economy size 25c.

Thursday, December 5, 1935

**THE PLEA OF THE SELF-  
RESPECTING NEGRO**

Emmet Guy

—o—

(This is a term paper from the sociology department, L. B. Matthews, Professor, of Union University, Jackson, Tennessee. The author is the son of Pastor R. E. Guy, of the West Jackson Baptist Church. It is a thoughtful deliverance on the theme.—Editor.)

Two little ugly, ill-clad black boys were standing on the platform of a Southern railroad station when an express train rolled in. The throbbing, massive engine made a tremendous appeal to their imagination.

One boy said, "I wish I was a white man so I could run that thing like he runs it."

The other little fellow said, "If the white man will only give me a chance I'll run it, as black as I am."

The latter boy tells us how the white man can help every sensible, ambitious Negro to help himself. The self-respecting Negro is not asking for charity, but he is asking for a chance to help himself.

The white people, North and South, have been very generous in their contributions to Negro schools, churches and social agencies. The colored people would be woefully ignorant today had it not been for the millions contributed by these good friends for the mental development of the race.

There are only two worthwhile educational institutions in America receiving their chief financial support from Negroes. One of these is living just beyond the poverty line, and the other is living at a poor, dying rate. Hampton, Tuskegee, and Spellman, Moorehouse, Fisk, Virginia Union, and all the healthy colleges and schools of the Southland represent the generosity of the white man. According to the best statistics obtainable the Negroes have paid only 10 per cent of the cost of their education during the last sixty-five years. The other 90 per cent, of course, has come from white people.

While we give our white friends a unanimous vote of thanks, this kind of charity cannot and should not go on forever. It is bad for the white man and worse for the Negro. The Negroes of this generation are not asking for more financial help, but they are pleading for opportunities to help themselves. Like our little black brother, they are saying, "Give us a chance and we will run this engine two or three generations hence."

If we are going to make upstanding self-supporting men out of these sixty-five-year-old children, who have been a drag on our social order more than half a century, we must give them the same opportunities for development along all lines which other Americans enjoy.

By equality, I do not mean that bugaboo of "social equality" which is constantly played up by politicians and too often by the press and pulpit. This pernicious doctrine has, perhaps, done more than any other one thing to keep the Negro from rising and to hamper him in every

phase of progress.

When a Negro applies for admission to a university where the white students predominate, it is said that he is seeking "social equality." When he attempts to move into a decent neighborhood, he is checked by the argument of "social equality." When he applies for a position beyond that of elevator boy, porter, butler, for which he is qualified by experience and education, he is stopped by the "social equality" wall. When he tries to secure a Pullman ticket or a stateroom on a ship that he may rest comfortably, he is refused it on the ground of "social equality." When he seeks a political appointment in the state and federal governments the papers and politicians raise a howl about "social equality." When the general term "social equality" fails to halt his progress, his enemies will be sure to check him by the terrible spectre of "social intermingling and intermarrying of the races."

The desire on the part of colored men to cross the line in their quest for female companionship has been greatly exaggerated, to the detriment of the Negro's progress. A. G. Powell, New York, says that he has, during the last thirty-eight years, united more couples in marriage, perhaps, than any other Negro minister in the North. In all those years he has had only ten interracial marriages—four in Connecticut and six in New York. In five cases colored men were united to white women, and in the other five cases white men were joined to colored women, and these did not represent the best in either race. Because there is no law in these states against intermarriage of the races, these ten straws should indicate the way the wind is blowing. "I have learned from many years of experience that colored men are satisfied with their own women."

When 9,999 Negroes out of 10,000 plead for equality, the thought of association with white women does not cross their minds. What they really desire and what they are contending for is equality of opportunity in the struggle of life. They want equality of living conditions. They want a decent place in which to live and rear their children.

Negro communities are wholly neglected by city governments. Ashes, rubbish, garbage, dead cats and dogs are allowed to remain on the streets for days and often for weeks. No man can retain his self-respect in such an environment. And even the white section of such a city cannot be healthy when the laws of sanitation are thus flagrantly neglected in the colored section.

Negroes are a gregarious people. Other things being equal they had rather live in communities by themselves than to be scattered over white settlements. Let white landlords keep in good repair houses in which Negroes live, and let the white city officials keep the streets clean in Negro communities, and there will be no more riots and bloodshed as in Chicago, St. Louis and Detroit, caused by colored people moving into white neighborhoods.

Negroes want the same education-

al opportunities that other groups have in America. Where long practice has made it a habit of segregating Negroes in schools it has been found that these schools are inferior in every respect to the schools provided for white pupils. If we are going to help the Negro to make the best of himself these segregated schools must have equally prepared instructors, the same curriculum and appropriations for their maintenance. It is not the separate school that the Negro objects to, but the separate inferior school.

If we ever expect the Negroes to reach the place where they will shoulder their own burdens and carry them like men, we must give them an equal opportunity with other American groups to improve their economic status. Negroes should not forever be forced to remain Pullman porters and firemen if they are qualified by experience and education to become conductors and engineers. No man wants to run an elevator for twenty years if he has fitted himself by training to fill a better position. The graduates from Tuskegee, Hampton and other trade schools should not be compelled to do unskilled work simply because they are black.

Color prejudice not only sees that the Negro is confined to unskilled labor, regardless of his qualifications, but it makes sure that he does not receive the same compensation that other men receive for the same work.

An employment agency on Sixth Avenue, New York, displayed one day the following, on its bulletin board:

"AN ELEVATOR BOY WANTED—COLORED; HOURS 8 a. m. to 8 p. m., DAILY—\$65.00 PER MONTH.

"AN ELEVATOR BOY WANTED—WHITE; HOURS 8 a. m. to 7 p. m., DAILY—\$90 PER MONTH.

—Baptist and Reflector

BR

Dr. E. Godbold says in Word and Way: "This incident actually happened. A deacon kept telling his pastor what sort of sermons he ought to preach and the subjects he ought to treat in his preaching and finally, after the pastor had done his best to be led by the Holy Spirit in his pulpit work, this deacon suggested to him that he ought to resign. The pastor replied: 'I don't have to stay with this church any longer than the Lord wants me here. I think, if the Lord will allow

**CLEAN EYES ARE HEALTHY EYES**

To keep your eyes clean and healthy use regularly Dickey's Old Reliable Eye Wash. All stores or by mail 25¢. DICKY DRUG CO., Bristol, Va.

**Wintersmith's Tonic**

Not only the old reliable remedy for

**MALARIA**

in all of its forms, but

**A Good General Tonic**

which stimulates the appetite and helps restore the strength.

USED FOR 65 YEARS

it, I shall go back to the farm, because there I can hold the lines and direct the donkey that should do the pulling—here the donkey is trying to hold the lines and direct me while I do all the pulling. Do you know of any case to which this incident will apply?"

**Help Kidneys**

If poorly functioning Kidneys and Bladder make you suffer from Getting Up Nights, Nervousness, Rheumatic Pains, Stiffness, Burning, Smarting, Itching, or Acidity try the guaranteed Doctor's Prescription Cystex (Sias-tex) —Must fix you up or money back. Only 75¢ at druggists.

**STOP  
A  
COLD  
THE FIRST DAY!**

**Drive It Out  
of Your System!**

**A COLD** once rooted is a cold of danger! Trust to no makeshift method.

A cold, being an internal infection, calls for internal treatment. A cold also calls for a COLD treatment and not a preparation good for a number of other things as well.

Grove's Laxative Bromo Quinine is definite treatment for a cold. It is expressly a cold treatment in tablet form. It is internal in effect and it does four important things.

**Four Effects**

First, it opens the bowels. Second, it checks the infection in the system. Third, it relieves the headache and fever. Fourth, it tones the system and helps fortify against further attack.

Grove's Bromo Quinine is distinguished for this fourfold effect and it is what you want for the prompt relief of a cold.

All drug stores sell Grove's Laxative Bromo Quinine. When you ask for it, don't let anyone switch you to something else for any reason! The cost is small, but the stake is large!



**GROVE'S LAXATIVE  
BROMO  
QUININE**

## The Children's Circle

MRS. P. I. LIPSEY

My dear children:

And how much do you suppose has come in in the past few days by Mrs. Phillips' birthday offering? Five dollars and seventy-six cents, \$2.69 by Mrs. Phillips herself, from her friends. If everybody would give his or her birthday offering, it would make a great difference in our giving as a denomination. It is a very simple thing to do; each one of us know how old he is, when his birthday comes, and why not send 10 cents, or 25 cents, or 57 cents, as many cents as he is years old, to me or some other responsible person, for the Orphanage? My birthday is in March, and I had already made up my mind to do as our two friends did whose letter is on our page today, to give \$1.00 as a birthday offering. That accomplishes two things: it gives a whole lot more cents than we are years old, and it does not tell how old we are! As we used to say when I was a little girl, How is that for high?

All quiet now for an important announcement. The first prize for answering Mrs. Mayo's puzzle is to be given to Fannie Mae Henley of Olive Branch, a nice, leather-bound Bible that will last her a long time. The second prize goes to Nannie Mae Roberts, Mize, Miss., also an excellent Bible. Both little girls have been very faithful in their work, and it is a great pleasure to me to send them these Bibles. On the fly-leaf of each Bible I have written a verse that my father and mother wrote in the first Bible I had: Order my steps in thy word, and let no iniquity have dominion over me. Ps. 119:133. I hope they will commit it to memory, and that it will mean as much to them through their lives as it has to me. I am giving also on our page this week a list of those who have in the past eleven months sent answers to our puzzles, some for a considerable length of time, some once or twice. I know there are many who have solved these puzzles, and had pleasure and benefit from them, who never sent the answers.

If you will write down the answers to Mrs. McCall's puzzle or acrostic, the first letters will spell a beautiful Bible verse of three words, a very familiar verse. Now good-bye to all,

From,  
Mrs. Lipsey.

**Senders of Bible Puzzle Answers**  
Fannie Mae Henley, Olive Branch, Miss.

Nannie Mae Roberts, Mize, Miss.  
Annie B. Short, Union Church, Miss.

Martha Jean Davis, Clinton, Miss.  
Ruby Faye Haire, Lafayette Springs, Miss.

Dorothy Ladalle Doolittle, slate Springs, Miss.

Mary Adelyn Milam, Leland, Miss.

Bobbie Brantley, Walnut Grove, Miss.

Frances Harrison, Hattiesburg, Miss.

Mildred McLemore, Roxie, Miss.

**Mrs. McCall's Acrostic**

1. A tribe of Judah.
2. A saved servant.
3. A maker of Psalms.
4. One who said, "Here am I, send me."
5. First kin of Israel.
6. The fulfilling of the law.
7. The daughter-in-law who turned back.
8. What God says, "is mine."
9. The queen who stood by her people.

**Mrs. Mayo's Puzzle**

1. To whom was the birth of Jesus first announced?

2. What did Mary and Joseph offer as sacrifice?

3. Who made the announcement?

4. When the shepherds had seen Jesus what did they do?

5. What mountain did Jesus often retire to?

6. What did the angels say when they saw the shepherds were afraid?

7. What was Jesus' first act at the beginning of his ministry?

8. Where did Joseph take Jesus and Mary on account of Herod?

9. For how many pieces of silver did Judas sell Jesus?

10. When Jesus rode in Jerusalem what did the people sing?

11. What were the fastenings of the sandals called in Jesus' time?

12. What is Paul's letter to the church at Ephesus called?

13. What did Judas say when he betrayed Christ?

14. What prophet prophesied of John?

15. Who appeared at the transfiguration of Christ?

Ripley, Miss., Nov. 25, 1935.

Dear Mrs. Lipsey and Children:

I think the Phillips' birthday offering plan a good one, and think the list should grow faster than it is. It has been some time since our birthdays but nevertheless we are going to send in an offering of \$1.00 each, although we are not one hundred years old by any means.

Your friends,  
Mr. and Mrs. E. Y. Davis,  
Ripley, Miss., Route 4.

Thank you, dear friends. You have the same idea I did, and I think a dollar is a nice sum to send. We are grateful.

Leland, Miss., Nov. 23, 1935.

Dear Mrs. Lipsey:

I was glad to hear about Jennie Moxley and thought she was very interesting.

It has been warm until yesterday and it turned so cold.

Charlotte Dickey and I had a rummage sale for the Orphans for Thanksgiving and we made \$6.35. I am enclosing \$2.00 dues for Jeanne Lipsey Club No. 9.

Wishing you a happy Thanksgiving.

Your friend,  
Mary Adelyn Milam

I believe this the best rummage sale I ever heard of, Mary Adelyn, and it is going to the Orphanage tomorrow. Thank you so much.

1811 Jennings Ave.,  
Fort Worth, Texas,  
Nov. 16, 1935.

My dear Mrs. Lipsey:

I was very surprised to receive your letter with the appendix this morning; sorry of the delay, but proud to find you really appreciated my effort.

I have a few lines for the children you may use as you like. Also am enclosing a little puzzle I made some time ago, thinking I'd send it to you but just neglected it.

My trip to Mississippi was indeed delightful, aside from the pleasure of being with my children, the weather being all that could be desired, the autumn scenery was grand.

I feel constrained to tell you how I followed, with pleasure, your son I suppose, in his European communications to the Record.

I intend to be with my daughter here for some months as I divide time with the two Texas girls. I hope to help you in your page once in a while, really as often as you like.

Sincerely yours,  
Mrs. Sallie McCall.

1811 Jennings,  
Fort Worth, Texas.

We appreciate this sweet letter, Mrs. McCall, and we want to hear from you with a puzzle or acrostic or riddle, at least once a month. Don't disappoint us, please ma'am.

Carthage, Miss., Nov. 25, 1935

Dear Mrs. Lipsey:

I can't resist writing you a few lines this beautiful morning. I just love these beautiful mornings.

I shall take this opportunity to express my appreciation to you and Mrs. Gooch of Hernando for naming the birthday offering after me. I was very glad to hear that Mrs. Beulah Mayo's W. M. U. members have planned to give their birthday offerings this next year. I sincerely wish that everybody would send his birthday offering in. This would help the orphans so very, very much. Every one that giveth to a cause like this shall surely be blest.

I hope you will pardon me for not informing you earlier that I did not know Little Jeannie Moxley.

Inclosed you will find a check for two dollars and sixty-nine cents which go in as "The Phillips' birthday offering." These gifts come from some of my friends of Midway Baptist Church.

I hope that you will have a nice Thanksgiving Day, a Merry Christmas and a very Happy New Year.

Your friend,

Mrs. M. F. Phillips.

Carthage, Miss., Route 5.

All of us appreciate your letter tremendously, Mrs. Phillips, and want you to come often, even when you haven't got such a large sum of money to send. We all send you our love. Tell us something about your Sunday school class, if you will.

For the Phillips' Birthday Offering

H. G. Walton	.66
G. C. Williams	.44
R. B. Jolly	.10
Milton Smith	.05
Willie Dale Wilbanks	.05
Billie Walton	.04
Mrs. G. C. Williams	.42
Charles Williams	.13
Belmont Wilbanks	.14
Charles Lawson	.20
A. R. Jackson	.45

\$2.69

Bay Springs, Miss., Nov. 23, 1935.

Dear Mrs. Lipsey:

Am enclosing two dollars, one for November and one for December. I've waited so late to write will send two months at once.

I have a new bicycle and am enjoying it. I am taking music and hope I can soon learn to play. I enjoy reading, I was in a little play we had on Wednesday night at prayer meeting. We gave it at Louin at a county W. M. U. rally on Thursday.

Christmas will soon be here. Hope the orphans get lots of nice things on Thanksgiving and Christmas.

Lovingly,

Mary Ruth Denson.

Well, Mary Ruth, you are safely paid up till into January, 1936, and thank you, my dear. I wish I could hear you play, real soon.

Olive Branch, Miss., Nov. 25, 1935.

Dear Mrs. Lipsey:

Along with my J. L. Club dues for November I am sending a gift for the orphans for Thanksgiving, an extra thanks to Mrs. Mayo for her puzzles and to you my love.

Fannie Mae Henley.

I accept the latter half of your last sentence, Fannie Mae, with

checks  
**666**  
COLDS  
and  
FEVER  
first day  
HEADACHES  
in 30 minutes  
Liquid—Tablets  
Salve—Nose  
Drops

great pleasure—and am sending you mine. So much obliged for the good gifts, regular and special.

Pelahatchie, Miss., Nov. 25, 1935.

Dear Mrs. Lipsey:

Will you let me in, please? I have been reading the children's page and your good letters. The whole page is a great blessing to me. I have thought ever since my birthday, the 23rd of October, I would send the amount to the orphans. I think that is so nice for us all; will enclose 66 cents in coin. Hope you get it, and I feel sure you will get it to the orphans.

May the Lord bless you in your great work.

Lovingly,

Mrs. R. P. Stegall.

Your money came all right, Mrs. Stegall, and will go tomorrow to the orphans. Thank you so much.

BR

S. S. ATTENDANCE DEC. 1ST

Jackson, First Church	964
Jackson, Calvary Church	922
Jackson, Grif. Mem. Church	661
Jackson, Parkway Church	236
Jackson, Northside Church	121
Meridian, First Church	624
Brookhaven, First Church	501
Columbus, First Church	559
Hattiesburg, First Church	515
West Point, First Church	260
Magee Baptist Church	248
Quitman, First Church	210
(11-24-35)	196
Springfield Baptist Church	153
Springfield Baptist Church	93

## BARGAINS

With a year's subscription to the Baptist Record, new or renewal, you may have your choice of one or more of the books listed below for 30 cents each:

The Little Baptist

An Unashamed Workman

First Christian Impulses

With God In the World

The Making of A Teacher

The Present Crisis In Religion

The Deeper Voice

The Baptist Spirit

Whither Christianity

Guiding A Growing Life

Many of these books were formerly priced at \$1.50.

THE BAPTIST RECORD

JACKSON, MISS.

End the Torture  
of Itching Skin

Athlete's Foot, Ringworm, Eczema, Tetter, Itch and all similar skin troubles instantly eased with first treatment of Tetterine or money back.

A soothing, cooling, ointment that penetrates to the parasites that bore into the skin. Tetterine stops the itch immediately and a few days treatment kills the parasites. Healing and healthy skin growth promptly follow. Successfully used for more than 50 years. Get Tetterine from any drug store today or send 60c for a box to Shuptrine Co., 1 Barnard Street, Savannah, Ga.

Tetterine!

Thursday,  
Ba  
Air

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"I am re

first—to e

gave hims

ourselves

Father wh

hath pres

Thursday, December 5, 1935

# Baptist Training Union

*Aim—Training in Church Membership*

AUBER J. WILDS, General Secretary

Oxford, Miss.

Jackson, Miss.

## Thought for the Week

"I am resolved to put first things first—to entrust my all to him who gave himself that we might relate ourselves and all we possess to the Father who hath made us and who hath preserved us in this His beautiful world. The universe has meaning and I rejoice that I may humbly identify myself with the seen and the unseen, becoming a faithful steward of the manifold grace of God."—Louie D. Newton.

—o—

## Highland, Meridian, Has School of Missions for B. T. U.

Following is an announcement regarding the School of Missions planned and ere this carried out in the Highland Baptist Church, Meridian. We have not had a report on the school but have every reason to believe the plans were carried out 100 per cent successfully. We recommend this type school to all B. T. U.'s, and the winter months are the best for it for most places.

### Missionary:

Our fall B. T. U. Training School was delayed from the time originally set for it because of the placing of the city-wide revival at that date. Since then, plans have been indefinite until recently. We are very glad to announce that plans are complete and that we are anticipating a great week of study.

The school opens tomorrow night at 7:00, with the following classes and teachers—Juniors, Mrs. Frank McDonald; Intermediates, Mrs. Street; Senior-Adults, Dr. J. H. Ware. All of those who expect to attend any class are asked to meet at 7:00 tomorrow night in the church auditorium, where final details will be announced. It was decided to have the entire school centered in missions. Accordingly, the services of a missionary from China, home on furlough, were secured for the week. Dr. J. H. Ware will teach the combined Seniors and Adults and will also lecture to the entire school. Furthermore, we hope and urge that, as far as possible the entire church will come to hear Dr. Ware. He has been a missionary in China for many years. We feel most fortunate to be able to have him for the week's services.

—o—

## Making the Monthly Business Meeting Interesting

Some unions have said "there is no interest in our business meetings, what can we do to make them interesting and profitable?" The answer is found in the following suggestions—take them seriously, follow them carefully, and report your results to us.

"Work hard, play hard, and pray hard."—Herbert Hoover.

January. Use a Snowball Idea for the meeting. Use something round for the foundation and wrap white yarn to form a snowball.

Place slips with reports on them at different places so that as they unwind, the short, snappy and varied reports will be found. This will hold attention through the novelty of it.

February. Use the Valentine as the central theme. Have a big heart as the background, and have the reports from the officers pinned on it, taken off and read. A talk on "Officers, the Heart of the B. Y. P. U." will add.

March. Utilize the "Spring House Cleaning" idea. Have officers and members sweep up the trash and brush down the cobwebs, let in the fresh air and sunlight. The cobwebs could be reading parts, poor committees, or anything that you lack, as could the trash. The sunlight could be enthusiasm, more knowledge of B. Y. P. U. work, and work.

April. "Shower" reports can be attractive. "After all, the best thing for one to do when it's raining is to let it rain." Use "Showers of Blessing" for the song, have umbrella with reports hanging from the points, and have a surprise shower, in form of reading, social, or talk.

May. "Whatever you do with your head and heart will be well done." The climbing thought will make a basis for an inspirational meeting. Bring out aims, and ways of climbing to them.

June. "A man will succeed in anything about which he has real enthusiasm, provided that he will think more about his job than the men with whom he works. The fellow who sits around only doing those things which he is told will never be told to do the big things," says Charles Schwab. Use the "Standard of Excellence Banquet" story to check your standard. This can be obtained from B. Y. P. U. Department, Box 520, Jackson, on request.

July. "General Pershing got his place of honor by being in the saddle night and day for years," according to John Wanamaker. A patriotic business meeting could take in an inspection of officers, having them give their reports, firing fire crackers, having them pull new suggestions for work out of firecrackers, and a talk on "Training."

August. A vacation suggestion could have reports in the form of baggage which is given to the baggage master. Travel talks are interesting. "If we neglect to exercise any talent, power or quality, it soon falls from us."—Wood.

September. Have reports as recitations in schools. "Every addition to true knowledge is an addition to power."

October. Use a radio program and have reports broadcast as past happenings, and new plans given

as weather forecast.

November. "Praise service for the work accomplished."

December. Candle service with a Christmas story told as the climax.

—BR—

## RIDING ON THE REBEL

—o—

Riding on the Rebel,  
Golly, ain't it grand?  
Mr. Tigrett found it  
Out in fairy land.

Pretty as a picture,  
Goodness, how she glides!  
Like a train in heaven,  
So the Rebel rides.

Truly, till you try it,  
Vivid words are vain.  
Paradise awaits you  
On this wonder-train.

Peak of transportation,  
Weather to your taste,  
Crowned with every comfort,  
Every flaw effaced.

Food for those who hunger,  
Bridge for beau and belle,  
Downy beds for slumber,  
Every service swell.

Tested by tradition,  
Travel turned to bliss.  
Riding on the Rebel's  
Like a lover's kiss.

Books for those who crave them,  
Nooks for those who write,  
Not a need neglected  
Either day or night.

What a charming hostess,  
Gracious to each guest.  
What a crew of trainmen,  
Everybody best.

Riding on the Rebel,  
Golly ain't it grand?  
Mr. Tigrett's turning  
Life to fairy land.  
—David E. Guyton,  
Blue Mountain, Miss.

—BR—

## LOVING TRIBUTE

—o—

Whereas, Mrs. J. K. Kirkland has seen fit, due to ill health, to give up the superintendency of our Clarke County W. M. U., be it resolved:

First: That we shall feel keenly the lack of her leadership in striving to reach the ideal she has been so patient, helpful, and persevering in putting before us.

Second: That if it be God's will we wish for her many years yet in His kingdom service, the work that seemed her greatest joy.

Third: That a copy of these resolutions be sent to the Baptist Record, Meridian Star, and Clarke County Tribune.

Clarke County W. M. U. Assn.  
Mrs. R. E. Covington,  
Mrs. J. J. Keahay, Com.

**GRAY'S OINTMENT**  
USED SINCE 1820—FOR  
**BOILS**

Superficial Cuts and Burns and Minor Bruises. 25c at Drug Stores

Frank G. Morris, president of the Standard Surety and Casualty Co., of New York City writes: ". . . One of the most momentous problems before casualty insurance executives at this time emanates from the disastrous loss experienced under automobile liability policies during the calendar year, 1934, which amounts to little less than a cataclysm. Our company, like our contemporaries, was flooded with an avalanche of accident reports, involving many deaths and serious personal injuries, in numbers far exceeding prior years. In analyzing the causes we found an abnormal percentage attributable to over-indulgence in alcoholic beverages by automobile operators both young and old. I regard the greatest enemy to the safety of highway traffic to be the automobile driver who operates while in the glow of cocktails and other strong drinks. Eliminate this atrocious custom and much for the safety of all will have been accomplished."—Watchman Examiner.

—BR—

Flash: Isn't it sad to think that a child would be born into the world, and reach the age of seven years, without ever having been in a Sunday school room, or ever attending a church service? Well, we brought one in recently who has had this experience, but by the help of God she is going to have the advantages of a good Sunday school and B. Y. P. U. work, as well as preaching services.—W. E. Farr, Supt., Baptist Orphanage.

—BR—

Flash: We are deeply grateful to God, our Father, to Jesus Christ, our Saviour, and the Spirit, our Leader, that our children are well, and all but seven children in school, with no deaths last year or this year.—W. E. Farr, Supt., Baptist Orphanage.

—BR—

Another brother and friend of Seminary days has gone to his reward. Dr. W. B. Oliver, a native of North Carolina, passed away recently in Louisville, Ky.

## Santa Says:

### GO BY BUS

Fare and a half for the Round Trip. On Sale Dec. 2nd for interline tickets good until Feb. 28th.

Local tickets on sale Dec. 12th, good until midnight, Jan. 31st.

New, Tropic Air-Heated Buses  
Careful Drivers

### Tri-State Coaches

Jackson, Miss.

## B. S. U. Department

**Blue Mountain College B. S. U.**  
The personal service chairmen of the various Y. W. A. circles on the campus were especially busy on the days preceding Thanksgiving in collecting the donations of food, clothing, and money for the Orphanage and in packing baskets for needy families around Blue Mountain. The girls with joy and liberality give to such worthy causes as these.

This week we are observing the week of prayer in connection with our noon-day prayer meeting. Our revival begins December 3 with Dr. R. G. Lee, pastor of Bellevue Baptist Church, Memphis, Tenn., doing the preaching and Mr. Gayle Holcomb leading the singing. We are very fortunate to have these two servants of our Master with us, and we are praying that the week or ten days that they will be with us will be days that will glorify our Lord and exalt Him mightily. May we have your prayers for this meeting?

The topic for discussion at our open forum next Wednesday evening is: "Am I a Christian? How Can I Know?" These discussions are meeting a real need and providing a vital help to our students.

Lourie Strickland, Reporter

—o—

### Woman's College B. S. U.

Miss Edwina Robinson, State Young People's Leader, was a guest on our campus last week and conducted a most helpful class in missions. Mrs. Fishel of Hattiesburg taught a book on soul-winning and inspired those who attended to become consistent soul-winners.

As an expression of love and sympathy during the Thanksgiving season the Baptist Training Unions on the campus delivered baskets of fruit to five unfortunate families.

The Baptist students sponsored an inspiring Thanksgiving candlelight service at Immanuel Church the night before Thanksgiving Day.

Hallye Gene Hart, Reporter.

—o—

### Moving a State Campus Wholly for Christ

Weekly, in this column, the Baptist Student Union of M. S. C. W. attempts to portray to you something of its program for our Baptist students here on the campus. As do all B. S. U. Councils, we strive to reach and enlist every student in one of our unit organizations. Sometimes it is very difficult to do this on a state campus. Especially has it been true of our campus due to many things. It seemed at times that our work or our attempts were all in vain. But amidst all this we have kept the faith and claimed His promise: "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." "For with God nothing shall be impossible." "Believe ye that I am able to do this?" "Is there anything too hard for Jehovah?" "I can do all things through Christ which strengtheneth me."

As we came back from our state

convention, we had the convention keynote burned so deeply in our hearts, "Sharing Christ with a Waiting World — Nation — Community — Church — Campus — Student," that we prayed God to allow us to share Him in a definite way with our campus. We prayed for days and then the answer came through Leo Green and Pete Gillespie's visit to our campus. Would we dare to be different from other organizations, even religious ones on our campus and have a student revival? On and on students prayed. They prayed all night that God would send a spiritual earthquake on our campus. He did. If we could have had some scientific device with which impressions and feelings of students could have been taken a week ago and with this same mechanism apply the same test now, one would scarcely recognize the two as coming from the same campus. A new day is dawning for Christ on our campus and we praise Him from the depths of our hearts for His goodness to us. Truly, this has been a real Thanksgiving for the Baptist Student Union Council and Baptist students on our campus.

It was so wonderful to have two consecrated young men of our own student generation, who not only preached Jesus' practices but put them into reality through their lives. They came on Wednesday, Nov. 20, and stayed through Sunday, Nov. 24. We know through experience what William Bigelow meant in his recent editorial "Challenge." Yes, we have been challenged. We have been changed. Christ is being shared and lived by students who had never before felt the need in their lives. Beginning on Wednesday evening at 6:30 P. M. Leo spoke each night at this hour. Pete led our Noon Day Meetings at 1:30 P. M. Besides these, there were discussion groups, in which student problems of vital interest to young Christians were threshed out, under Pete's direction. These were held twice daily.

Then perhaps most important were the personal interviews to which both young men so generously gave of their time and spiritual reserves. These conferences meant much to many students, casting beams of divine light in hearts groping for guidance, giving peace to hearts restlessly striving to find surcease for constant conflict.

Coming as a direct answer to prayer, this spiritual re-awakening on our campus is a thing for which we thank God sincerely, knowing more surely that He is with those who dare to have a "reckless faith" in Him.

—Pansy Simmons, Reporter.

—BR—

Flash: 14,000 motherless and fatherless children in the South who should be in orphanages. This information is given by Uncle Sam. —W. E. Farr, Supt., Baptist Orphanage.

### BAPTISTS IN RUSSIA

—o—  
The present rulers of Russia have always been against any kind of religion. The stronger and purer the faith, the greater the opposition. Hence, Baptists are the greatest sufferers.

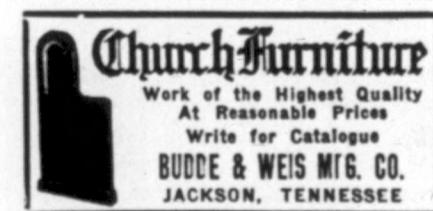
The government works by the Five Year Plan periods. One part of this second Five Year Plan is to exterminate religion within this period. The sufferings of God's people are almost beyond description. The situation is especially acute this fall because of the approaching tenth anniversary of the Society of the Godless, a government sponsored organization. How our Baptist brethren long for us to stand by them in this time of crisis. To meet this need, two years ago the Russian Missionary and Relief Service was organized with seventeen representatives from Southern and Northern Baptist Conventions. The work has full endorsements and commendations of the Baptist World Alliance. At its last annual meeting the Southern Baptist Convention also officially and heartily endorsed the work and commended it to its churches. The work is directed by Rev. I. V. Neprash, who is the official representative of the Baptist Union of Russia.

Help is sent to Russia safely and economically through a large American financial institution and accomplishes more in Russia than words can describe. To many preachers this means literally saving their lives and enables them to go on with their much needed work. Help is also sent to families of exiles and martyrs. Not a cent has been lost as yet.

Russian M-R service has at present 573 families to support. It publishes a small bulletin, "The Link," that is gladly sent free to all who wish to know more about the present religious situation in Russia. It is the only official organization for helping our fellow believers there. Both help and most earnest, believing prayers are urgently needed. Kindly send gifts, requests for "The Link," and any inquiries, mentioning this paper to

Russian M-R Service,  
850 E. Thompson St.,  
Philadelphia, Pa.  
—BR—

Flash: While talking to people about our Orphanage, let us pastors



### Yes! Capudine is Best For HEADACHE

Because it acts quickly and is easy on the stomach. CAPUDINE relieves the pain—Headaches, Neuralgia, Muscular Aches, and Periodic Pains.

It relaxes and soothes irritated nerves—Welcome comfort restored quickly.

Good for fresh colds—Contains no narcotics—Is not habit forming.

Ask your druggist for Capudine Liquid or Capudine Brand Tablets.

**CAPUDINE**

put in a word for the Baptist Record, as well as other agencies supported by our great denomination. To illustrate my point, last Sunday we announced that every family of the Vaiden church should be taking the Baptist Record. A committee was appointed, and in two days 80 per cent of the heads of the families had subscribed. Well, that is doing mission work. Information does away with inflammation.—W. E. Farr, Supt., Baptist Orphanage.

## THE BEAUTY SECRET

of Lovely Women Everywhere

**H**EALTH, attractiveness, energy—every woman's goal. Yet how easy it is for all three to slip away when one simple body function is at fault. When you're tired-out day after day, headache and nervous—when your skin becomes dull, or broken out, when your eyes lose their sparkle, it's usually a sign that poisonous wastes are getting into your system. Thousands of women find relief for these troubles in Stuart's Calcium Wafers. These marvelous little wafers gently yet thoroughly help the system eliminate waste products. In a very few days you should feel and see a change. Your skin clearer! Your eyes brighter! Your old-time energy renewed! Stuart's Calcium Wafers are 10c and 60c at all drug stores. For FREE sample package send your name and address on postcard to F. A. Stuart Co., Dept. J-12, Marshall, Mich.

## WHEN QUIVERING NERVES WON'T LET YOU SLEEP

Doesn't the night seem an eternity? You toss and turn—try to

find a cool spot on the pillow—hear the clock strike downstairs. Today's excitement and tomorrow's worry are beating through your brain. You count sheep frantically—but outraged nerves refuse to relax.

Take Lydia E. Pinkham's Vegetable Compound regularly for a while. It quiets quivering nerves—induces restful sleep—makes life a little easier.

### "It Seemed As If Morning Would Never Come"

says Mrs. Emma G. Batchelder of 32 Heard St., Chelsea, Massachusetts. "I was so nervous I could not get to sleep. My husband works hard at engineering and needs his sleep but I kept him awake too. I heard about the Vegetable Compound and tried it. Now I sleep better than I ever have and I feel fine."

Liquid and Tablet Form

Try Lydia E. Pinkham's  
VEGETABLE COMPOUND

## TEACHING THROUGH DENOMINATIONAL LITERATURE

—o—  
Teaching really means to explain and that is what I am going to try to do.

"The world is not a play ground; it is a schoolroom,  
Life is not a holiday, but an education;  
And the one eternal lesson for us all is how better we can serve."

—Henry Drummond.

Anyone who stops learning is old, whether at twenty or eighty. Wisdom is power and information is inspiration.

Time is the life of a soul and its value to us depends upon what we do with it. The true end of life is not money, fame, position or pleasure, but a wise heart. Knowing that a heart of wisdom is the best fruit life can yield, the Psalmist prayed, "So teach us to number our days, that we may get us a heart of wisdom, (Psalms 90:12). One of God's primeval laws is His law respecting time.

"The time of day I do not tell

As some do by the clock,  
Or by the distant chiming bell  
Set on some steeped rock,  
But by the progress that I see  
In what I have to do.  
It's either Done-O-Clock for me  
Or only Half-past through."

A large part of the indifference of Christians toward God, His word, and His work, is ignorance. "The life is most worth living whose work is most worth while." We often become fascinated with somebody else's gift of talents and long to have them, too. The latent powers within us are treasures in earthen vessels. "Knowledge of Holy things comes not from the wisdom of man, but is given of God," (2 Cor. 4:6-7). Therefore seek wisdom in all things of life. "The fear of Jehovah is the beginning of wisdom; and the knowledge of the Holy One is understanding," (Prov. 9:10).

If all our Baptist people would recognize their obligation to be intelligent and informed about our Baptist work, it would bring a new life for us. Indifference is born of ignorance, and is sustained by ignorance. Knowledge creates interest and efficiency in service.

Our people of the present day have so many means of informing themselves that ignorance can have no excuse. There are at hand histories of the denomination which will inform their readers of the faithfulness and devotion of our Baptist forefathers. Novels and stories that bring our Christian graces and Baptist doctrines. Present day trends are found in our current publications one of which is our Baptist Record. It brings news and service to every department of the church, young and old, men and women, members of the auxiliary organization are all served by its columns. Believing that to make a better Christian will make a better church and a better world, the Baptist Record seeks to nourish the spiritual life of the individual and broaden his outlook of the kingdom of God and the world in which he lives and works. When Moses asked Hobab to go with Israel to Canaan, he said "We will do thee good, and

thou shalt be eyes to us in the desert." The Record will help our people better to see the truth. Rev. A. L. Goodrich reports an enlargement of the subscription list. Everybody should read it.

Another current publication is the HOME AND FOREIGN FIELDS magazine which includes the work done by our Southern Baptist Convention in the homeland, and in Cuba and the Panama Canal Zone, bringing articles concerning the Negro, foreigner, Indian, Cubans, to whom Christ must be taught. Foreign Field items stretch over a large part of the world—Mexico, South Africa, South America, China, Japan and most of Europe. Sunday school and B. Y. P. U. quarterlies and magazines are a never ending source of information. The W. M. U. tells us of many incidents on home and foreign fields. Every scrape of information which we have concerning any field of Christian service will give weight and power to our work at home. We can see our missionaries in China toiling amid dangers and enormous difficulties, and have new spiritual fellowship with them. We can look into Africa and there see the faithful men and women who represent us among the black peoples of the Dark Continent. The sacrifices of these missionaries will make us ashamed of our own indifference and laxness.

Last but not least we are stewards of divine revelations and of the manifold grace of God. The gospel has been given to the disciples for world-wide propagation. Israel was God's favored nation and a steward of divine revelations, but a nation that proved false to her sacred trust. Today America is another Israel. What are we doing about our trust? A Bible teacher discussing translations of the Bible said she preferred King James version. Another said I prefer my mother's translation for she has translated it into the language of every-day life which I can understand. What language are we translating it into?

Baptist people of today have resting upon them full and complete responsibility of our work twenty-five years in the future.—Yea and even more. Now is the time to prepare for this great and blessed task of teaching Salvation by Christ. Do not neglect duties of today that will hinder efficiency tomorrow. Learn and pass on to others the great truths about Christ and our Baptist doctrines that we may be channels of greater blessings in that day.

"A builder builded a temple,  
He wrought it with grace and skill;  
Pillars and groins and arches  
All fashioned to work his will.  
Men said as they saw its beauty,  
'It shall never know decay.  
Great is thy skill, O Builder!  
Thy fame shall endure for aye.'

"A Baptist denomination builded a temple  
With loving and infinite care,  
Planning each arch with patience,  
Laying each stone with prayer.  
None praised their unceasing efforts

None knew of their wondrous plan,  
For the temple the Baptist builded  
Was unseen by the eyes of man.

"Gone is the builder's temple,  
Crumbled into the dust;  
Low lies each stately pillar,  
Food for consuming rust.  
But the temple the Baptist builded  
Will last while the ages roll,  
For that beautiful, unseen temple  
Was a people's immortal soul."

This paper was written and read by Miss Odessa Rushing, a teacher in the Morton High School.

—BR—  
UTICA, KY.

—o—

On November the 11th Pastor G. C. Sandusky of Cloverport, Ky., came to us for an eleven days meeting. In spite of the rainy weather the first week and the bad condition of the country roads, our crowds were good from the beginning, often having more than one hundred in the morning service. Brother Sandusky did some splendid work, both in the pulpit and in personal work. His preaching is clear, earnest and appealing. He preaches an old fashioned hell to shun and a glorious heaven to gain. He certainly does exalt Christ as the only and all sufficient Saviour. The visible results of the meeting were 28 for baptism and 10 by letter and the church greatly revived. Any pastor needing help in evangelistic campaigns will not make any mistake in securing the services of this man of God.

Geo. C. Lovan, Pastor.

—BR—  
A SCENE FROM LIFE  
—o—

A young man entered a bar-room of a village saloon, and called for a drink.

"No," said the saloonkeeper, "you have had delirium tremens once, and I cannot sell you any more."

He stepped aside to make room for a couple of young men who had just entered, and the saloonkeeper waited upon them very politely. The other had stood silent and sullen; and when they finished he walked up to the saloonkeeper and thus addressed him: "Six years ago, at their age, I stood where those young men are now. I was a man with fair prospects. Now, at the age of twenty-eight I am a wreck, body and mind. You led me to drink. In this room I formed the habit that has been my ruin. Now,

sell me a few glasses more and your work will be done!

"I shall soon be out of the way; there is no hope for me. But they can be saved."

The saloonkeeper listened, pale and trembling. Setting down his decanter, he exclaimed: "God help me, this is the last drop I will ever sell any one." And he kept his word. Oh, God! arouse the conscience of every saloonkeeper in this land that they may see what they are doing for their brother in the flesh.—Selected.

—BR—  
Dwight L. Moody was once speaking about the "Marriage Supper of the Lamb." To make it realistic he imagined himself receiving the letter of invitation. He read the invitation aloud. He then made as if writing an answer on the wall. He read it aloud. It was directed "To the King of Heaven," and it ended "I pray that I may be excused." "Who will sign that letter," he asked, "and send it up to God?" The great audience was still. Mr. Moody then wrote on the wall another letter, closing with the words, "I hasten to say, by the grace of God, I will be there." "Who will sign that letter," the evangelist asked, and send it up to God?"

—BR—  
SUBSCRIBE TO THE RECORD,  
\$1.50 PER YEAR.

In a single year...OVER  
**1,000,000**  
**PREScriptions**  
were filled for PERTUSSIN

—because it relieves  
Coughs safely

OVER a million doctors' prescriptions for Pertussin were filled in one year. This estimate is based on the Prescription Ingredient Survey issued by the American Pharmaceutical Assn.

When you cough, it's usually because tiny moisture glands in throat and bronchial tubes have clogged or dried. Infectious phlegm collects, irritates—you cough. Pertussin stimulates these glands to pour out natural moisture freely. Sticky phlegm loosens and is easily raised. Get a bottle.

**PERTUSSIN**  
"MOIST-THROAT" METHOD OF  
COUGH RELIEF

FREE TRIAL BOTTLE  
Seck & Kade, Inc., 440 Washington St., N.Y.  
I want a Free trial bottle of Pertussin—quick!  
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## PARKER'S HAIR BALM

Removes Dandruff—Stops Hair Falling

Imparts Color and

Beauty to Gray and Faded Hair

60c. and \$1.00 at Druggists.

Hiscox Chem. Wks. Patchogue, N.Y.

Millions have found in Calotabs a most valuable aid in the treatment of colds. They take one or two tablets the first night and repeat the third or fifth night if needed.

How do Calotabs help Nature throw off a cold? First, Calotabs is

one of the most thorough and de-

pendable of all intestinal eliminants,

thus cleansing the intestinal tract of

the germ-laden mucus and toxines.

Second, Calotabs are diuretic to the kidneys, promoting the elimination of cold poisons from the system. Thus Calotabs serve the double purpose of a purgative and diuretic, both of which are needed in the treatment of colds.

Calotabs are quite economical: only twenty-five cents for the family package, ten cents for the trial package. (Adv.)

How Calotabs Help Nature  
To Throw Off a Bad Cold

Thursday, December 5, 1935

W. M. U. DEPARTMENT  
(Continued from page 8)

It seems fitting to me that our W. M. U. Executive Committee should send a letter of sincere appreciation to Miss Blanche S. White, since it was she who persuaded Dr. Dunaway to write "Pioneering for Jesus," which book revealed the fact that this centennial year was near at hand, and since she has led and is leading her state Union in its remarkably fine celebration of the centennial. It can certainly be said of her that she is taking personally the last message of Henrietta—"Do what you can for China!"

Last Thursday I got back to the office. Since then attention has been given to much correspondence, to the preparation of W. M. U. material for January Home and Foreign Fields, to the initial editing of Royal Service for January and to the writing of a tribute on the life of Mrs. Chas. A. Stakely as requested by Dr. Hobson Murfee who at the request of the Alabama Historical Society is compiling data as to Dr. and Mrs. Stakely. While in Virginia I also wrote an article on stewardship for a current S. B. C. publication as entitled by Rev. Walter M. Gilmore.

The rest of this month must be largely shared with preparation of material for the March Week of Prayer for Home Missions. Last week I read the manuscript of its preparatory study book as written by Mrs. A. L. Aulick of Shawnee, Okla., its timely title being "Who Is My Neighbor?" I was delighted with Mrs. Aulick's development of the subject and I can but believe that the January and February study of the book by W. M. S. and Y. W. A. members will yield large returns during and following the March Week of Prayer.

This report would most gratefully pay tribute to the exceptionally fine way in which Miss Ethel Winfield and the office force carried on not only their own work but a large part of mine during the five weeks' absence. Among these many favors was Miss Winfield's page-proof reading of December Royal Service.

## CLARKSDALE

We had a great day last Sunday at Clarksdale Baptist Church. Dr. Boston gave us a good gospel sermon—had a fine crowd, good music, grand fellowship, and the Spirit of God was manifest.

Sunday night the Baptist Training Union had charge of the service. They gave a fine program on the Bible. For some weeks the B. T. U.'s aim has been to put Bibles in the homes of the members of our church, where they had none. So the program was the culmination of this effort, put on under the leadership of our beloved and efficient director, Mrs. V. E. Boston.

After Scripture reading and prayer, the following program was presented.

Chorus—God's Book—By Sunbeams.

The Bible and Its Unique History,

Mrs. Boston.

Quartette: "Break Thou the Bread of Life."

The Bible in the Realm of Art, Music, and Literature, Miss Vaught.

The Unity of the Bible, Mrs. Barber.

Mrs. Merritt.

Cornet Duet: Wonderful Words of Life.

The Testimony of Master Minds, Helen England.

Its Spiritual Value—A Book of Hope, Miss Tanner.

A Tribute to the Bible—William A. Sunday, Jimmie Lee Simmons.

Talk: A Bible in Every Home, Mrs. Spragins.

Solo: I Love to Tell the Story, Mrs. Dunn.

The Bible Helps Us, Mrs. Welborn.

Reading: "My Bible and I," Clara Hudson.

Closing Talk and Prayer: Dr. Boston.

Those on the program were at their best, and the program was thoroughly enjoyed by a large, attentive audience. Too much cannot be said in behalf of our efficient director, Mrs. Boston. When she became director our enrollment was 54—now, after her four years' of work our enrollment has grown to 145.

Our young people developed and a great work is being done with the help of her able leaders. Some of the reasons for her success as director are: Vision, never quits, believes in her task, rises early and works, works, works, and has faith in God and His word.

Our hearts were made sad over Dr. Boston's resignation to accept a call to Temple Baptist Church, Memphis. Our hearts are deeply sorrowful and we regret so much to give them up, but through our tears we are looking up with extended hands of congratulations to Temple Baptist Church. They are two hard working pastors, and no better Baptist Training Union director is to be found. They have done a fine work here in all departments and we thank God they have been permitted to come our way.

—Church Reporter.

The program of the Southwide B. T. U. Conference in Birmingham Dec. 31-Jan. 3 will be the most comprehensive and dynamic of any yet held. It will feature such speakers as Toyohiko Kagawa, of Japan, Dr. Charles E. Maddry, Dr. M. T. Rankin, Dr. John L. Hill, Dr. T. L. Holcomb, Dr. Hight C. Moore, Dr. Dean Crain, Dr. Wade Bryant, Dr. C. Roy Angell, Dr. Perry Webb, Dr. Frank Tripp, Dr. John R. Sampey, Dr. I. J. Van Ness, Dr. B. D. Gray, Dr. L. O. Dawson, Dr. E. McNeil Poteat, Mrs. J. O. Williams, Mrs. A. L. Crawley and many others. Discussion groups dealing with training union work, and problems of youth will be led by outstanding youth leaders. The training union secretaries of the Baptist Sunday School Board—J. E. Lambdin, E. E. Lee, W. A. Harrell, and Aubrey Hearn—and all the state training union secretaries and their associates will be on the pro-

gram. I. E. Reynolds, assisted by the Bellevue Girls' Quartet, Miss Louise Hoe with her violin, and Miss Ruth Powell and C. C. Sanders at the pianos, will direct the music.

BR

Flash: There are some funny things happening in this world. The other day we received a letter from a man and his wife, saying, "You have three of our children, and since you have taken them we have two more, and we are asking permission to send them to the Home, also." Here is my reply: "We really should not have the three we now

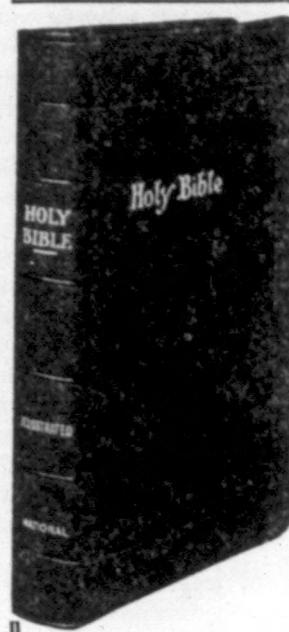
have, but since you are so generous in raising youngsters, we suggest that you bend your back and take care of these last two, and then stop raising them." Well, here's hoping that they might take to the suggestion, but I am sure they will not.—W. E. Farr, Supt., Baptist Orphanage.



## The Supreme Gift FOR BOYS AND GIRLS

(KING JAMES VERSION)

No. J-912-Genuine Leather - \$2.00



Specimen of Type  
in J-912, 1496,  
120, 010R, 08R,  
and the \$2.45  
Gift Bible.

Finest Bible paper, self-pronouncing, size 4 1/2 x 6 3/8". Only 1 3/8" thick. Beautiful full-page illustrations. 8 full-page colored maps. 64 pages Bible study helps. Genuine leather, morocco grain, overlapping covers, round corners, red under gold edges. Headband, marker, back and front stamped in gold.

No. 1496. Imitation leather, overlapping covers, red edges, contents same as J-912.....\$1.00

No. 120. Imitation leather, overlapping covers, red edges, headbands, gold title stamped.....\$1.25

## RED LETTER EDITIONS

No. 010R. Imitation leather, overlapping covers, 32 beautifully colored illustrations, presentation page and maps in colors. 64 pages Bible study helps. Words of Christ in red.....\$2.25

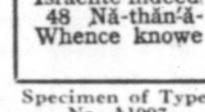
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## FOR PREACHERS AND LEADERS

## TEXT BIBLES

01606X French Morocco, overlapping cover, round corners, leather lined to edge, silk sewed, red under gold edges. India Paper, size 9x5 3/4x1 1/2 ins.....\$9.50

A 1997 Fine grain Morocco, overlapping cover, calf lined, silk sewed, round corners, red under gold edges. India paper, size 7 1/2x4 1/2x1 1/2 ins. fits the pocket.....\$7.50

Specimen of Type  
No. 01606X

Loose Leaf Bible. Genuine Morocco, round corners, red under gold edges. Size 6x7 3/4. only one inch thick. A loose-leaf Bible that looks like a regular Divinity Circuit Bible. No unsightly metal to mar the table, no rings or springs to get out of repair. Pages inserted or withdrawn instantly... \$10.00

## CONCORDANCE BIBLES

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03681X Same helps as 0671X with genuine Morocco, leather lined binding, India paper, silk sewed. Size 8 1/2x5 3/4x1 in. \$11.00

For ANYBODY and EVERYBODY  
THE GIFT BIBLE

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